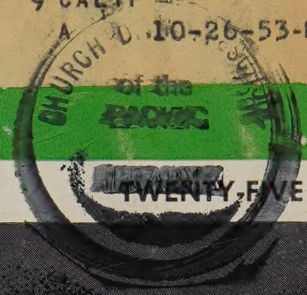


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## LETTERS

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### ► WRONG IS WRONG

I think it must be conceded, by any thoughtful and convinced Christian that it is that same type of faulty thinking as is represented by Mrs. Woodworth's letter (*ECnews*, May 30), upon which all of the troubles of the world must rest, that is, insofar as the thinking and acts of convinced or nominal Christians may affect the world in which we live. We will never have any help from Communists, surely.

Almighty God cannot be isolated from any phase of human endeavor. If an act or a thought or a human emotion is morally wrong, from the standpoint of the teachings of our Lord and Saviour, it is wrong whether it occurs on any week day, in the marketplace, at home or in the innermost secret recesses of the human heart or in the political arena.

Accordingly, it seems it should be completely clear that if McCarthy's methods are un-Christian, or un-American or even disloyal to the American philosophy of government which was founded "under God"—and I am so sure they are—then any priest of any portion of the One, Holy, Catholic and Apostolic Church who fails to denounce such methods is a traitor to his high calling.

Thus when the auxiliary Bishop of the Roman Catholic Diocese of Chicago; when our own Dean (James A.) Pike in our Washington Cathedral; our own Dean (Francis B.) Sayre in the Cathedral of St. John the Divine; and my own Bishop (the Rt. Rev. Stephen F. Bayne, Jr.) spoke out, directly or indirectly, against McCarthy and his methods, they were clearly speaking, in my humble opinion, as loyal and faithful servants of Almighty God.

I say let's have a much greater entrance of our priests into the marketplace of the world and in the political arena for unless, or until, those most important fields of human endeavor be placed on the basis of an operation meriting the full approval of Jesus Christ, only a very few, if any, of the major ills of our disordered world will be cured, or even alleviated.

Christian behavior, under any and all circumstances, at any and all times and by any and all persons, is our only hope for a peaceful and happy world which, I am sure, Mrs. Woodworth, is as anxious to live to see accomplished as any faithful Christian would be.

H. D. MC GIRR  
SEATTLE, WASH.

### ► RE: THE U. S. FLAG

I hope I "can help" answer the "Information, Please" (*ECnews*, May 15), as follows:

The flag of the United States of America, being the symbol of our national government, outranks every other flag on U. S. territory. (Public Law 107 killed the UN's claim that its flag was not subordinate to any other nation's flags. The UN is on international territory.)

Because of the proud supremacy of the U. S. flag it takes, of course, precedence over any and all of the various Church flags. In the Episcopal Church

(CONTINUED ON PAGE 2)



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Number 14

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### BACKSTAGE

DURING the course of the past year we have been pleased because more and more people drop in our office for a visit as they drive through Richmond or come to the Capital of the Old Dominion on business. Our visitors include not only the clergy but laymen who are interested in the job we've set out to do.

For instance—a few days before this was written, Bishop Gray (Connecticut)—here to receive an honorary degree from the University of Richmond—spent an hour or so with us and read our morning prayers. The bishop, a trustee of the non-profit corporation which publishes *ECnews*, and thus one of our twenty-one bosses, had a good opportunity to inspect our facilities and get to know the men and women who have dedicated themselves to the job of producing this magazine.

The following day, Steve Walke dropped in as he was returning from Virginia Seminary to Raleigh; you will recall that I mentioned Fr. Walke's sermon on segregation in *Backstage* in our last issue.

And . . . the very next day, our whole staff was charmed by Mrs. Caroline Rakestraw—the executive secretary of the

*Episcopal Hour*. Mrs. Rakestraw flew up for a few hours' visit and a lot of good conversation about the fall and winter series of *Episcopal Hour*, and about some exciting new ideas which have been in the works for some time.

Her plans—once unfolded to us—are the basis for a lot of planning we've been doing in the last few days. Within a month, you will hear much more about all of this and then, I believe, you'll be as excited as we are about the job which is being done in Atlanta.

And . . . to literally take you backstage, you'll be interested in knowing that *ECnews*' news editor Ed Tomlinson (in Richmond) was talking with Bishop Kennedy (in Honolulu) via overseas telephone

within a very few minutes after Bishop Sherrill issued his statement (in New York) about selecting Honolulu as the site of the 1955 General Convention. Bishop Kennedy's comments are included in the lead news story in this issue.

I expect that our reaction to the Presiding Bishop's decision (that it's an exotic idea) was shared by many.



Bishop Gray

*Maureen E. Bennett*  
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the U. S. flag, when placed back of the altar rail, is placed on the Gospel side (the "military right of line") of the altar; the Episcopal Church flag is placed on the Epistle side. When these flags are placed in line with the chancel steps this order is reversed because (unrealized by so many) the chancel is a part of the congregation, therefore the U. S. flag is placed at the "military right" of the congregation, or at the minister's left as he reads from the lectern. In other than Episcopal churches all this is reversed because they have no altar back of an altar rail.

In mentioning the "Church flag," I refer to the Episcopal Church flag designed by my friend—an ex-Army flag expert and who prepared the flag ritual for the Washington Cathedral, himself long a senior warden—and not the mis-called Church pennant used by Navy and Army chaplains. Correctly, that is a chaplain's private pennant, purely a signaling pennant, and flown only, in the Navy, when the chaplain is holding divine services; in the Army when holding services in an amphitheater, or on his tent to note where he can be found.

GRIDLEY ADAMS  
DIRECTOR-GENERAL  
U. S. FLAG FOUNDATION

Replying to the Rev. George I. R. McMahon (*ECnews*, May 16), I would say that if we used a little common sense there would be less confusion regarding the placement of flags, pulpits, lecterns, etc., in church.

The Church Flag does not represent the whole Church and therefore should be treated like any other flag in relation to the American Flag. The Cross alone represents the whole Church and therefore takes honor place in church chancel or on any platform.

The pulpit is sometimes placed on the Epistle side and sometimes on the Gospel side. Several weeks ago a certain bishop replying to a question on this said that the Epistle side is the teaching side, therefore the lectern should be on the Epistle side. In private I asked him who did the teaching, the Bible or the preacher, and since the word of God is more important than the word of man, the Bible should have the honor place on the Gospel side. He answered, "You have something there."

The same is true of the font. Some say it should be placed at the entrance of the church. This means that the congregation must turn their backs to the chancel at any baptism. The candidate and/or sponsors must enter the church first for instruction, then move forward toward the chancel for baptism and Church membership; then toward the sanctuary for confirmation and Holy Communion.

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(THE REV.) D. A. CASSETTA  
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EPISCOPAL CHURCHNEWS, JULY 11, 1954



by J. V. LANGMEAD CASSERLEY

***The Art of Friendship***

Newspaper and magazine articles in Britain and Europe, and also in this country, suggest that the alliance and friendship of the western nations, and their unity in confronting the communist menace, has been more greatly strained during the last few weeks than at any time since the end of the war. Since this unity is not only a good and desirable thing but, in the present circumstances, an absolutely necessary one, these recent signs of tension and disunity are very disquieting indeed.

The art of making and preserving alliances between nations is not unlike the art of making and keeping friends, and that is an art about which Christianity must always have something very important to say. Since our friends are free and independent persons, like ourselves, it is almost certain that they will differ from us occasionally, sometimes say things with which we shall not agree, and sometimes even do things of which we shall disapprove. Real friendship must learn to survive shock of this kind.

The best way of doing this is to learn to understand sympathetically our friend's point of view, so that we can go on befriending him, even while we are disagreeing with him. If we really understand his point of view, then it is likely that we may even be able to make some concessions to him which will enable us to preserve our friendship and unity despite the disagreement. We all know that this is the kind of thing we often have to do in our personal relationships. Do we always realize that this is also the kind of thing we have to do in international relationships? Let us try to sum up with sympathy and understanding the characteristically French and British points of view about Indo-China, so that, even though we may regret and deplore their attitudes, we shall at least comprehend what they are thinking now, and why their policies are taking their present shape.

***(1) The French Point of View***

France is in many ways the weakest of the western great powers. This is partly because she suffered much heavier losses in men and resources in both of the two world wars than either Britain or America. But there are deeper reasons than this. Of all the great western powers, France is the most rigidly logical in her conception of democracy. Both America and Britain have found ways of reconciling the need for strong and resolute government with their democratic ideals. America has the presidency, and Britain the crown. In both of these countries over against parliament or congress there stands a strong and powerful executive. The details of the two systems are very different, but they amount in practice to very much the same thing. But France has nothing like either the American presidency or the British crown. Her parliament is sovereign, and her government

weak and dependent on parliament. No doubt in strict democratic theory this makes more sense than either the American or the British system, but it is disastrous in practice and a lesson to both the British and the American peoples to avoid tinkering with their constitutions in such a way as to weaken the power of the executive. Democracy must be made compatible with strong and resolute government, for in the present world situation that is above all things what the western nations desperately need.

Again people who do not know France often fail to realize the extent to which the great French Revolution was never a real success. It divided the French nation and the divisions have lasted to this very day. A French wit once remarked that the real issue at every French election is whether it was right to burn the Bastille or not. He was not exaggerating. It is as though some thirty percent or so of the American people were to spend half their time wishing the American Revolution had never happened. Such a state of affairs would not be conducive to national unity. In France the communists, and some other left-wing elements, think that the French Revolution has not gone far enough; the center parties are more or less satisfied with it as it is, but chronically divided because some of them are agnostics and some of them Catholics; while the right-wing parties regard it as a most regrettable episode.

Now this weakened and divided France has had to bear the brunt of the fighting in Indo-China, to all intents and purposes alone, for seven long years. This great burden has weakened her in Europe still more, and produced a situation in which Frenchmen, who have experienced three German invasions within the last eighty years, now fear once more the rise of Germany to predominance in Europe. It is at least understandable that many Frenchmen would like to bring the fighting in Indo-China to an end, even at the cost of a great communist victory in southeast Asia, and are afraid, so long as France continues to be as weak as she is, of any German military contribution to the European defense force.

The present weakness of France must be a matter of concern and regret to all her allies and friends. Bullying her and preaching at her is unlikely to do any good. Indeed it may only strengthen those forces inside France who say that her only hope lies in adopting an attitude of neutrality in the great conflict between communism and western civilization.

***(2) The British Point of View***

The idea of armed intervention in Indo-China is as unpopular in Britain as in America, and for very much the same reasons. In any case the British, whose political ties with India, Burma, and Ceylon are so close, do not believe that western intervention can save southeast Asia without the co-operation and goodwill of the independent Asiatic peoples. That is why they have persevered so long and patiently at the

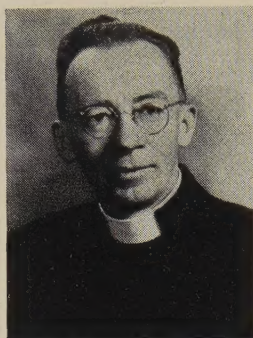
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## INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

Geneva conference. Their hope is that, if it can be made quite plain that it is the communists who have made agreement at Geneva impossible, this may bring about a change of heart and mind among the Asiatic peoples. At the moment the newly independent countries of Asia are still more afraid of the colonialism from which they have only recently gained their independence than of the communist menace. This blindness on their part may be irritating and unfortunate, but it is at least understandable. Meanwhile the British government is not too secure at home and it can no more ignore the unpopularity of a new war in Indo-China among the British people than the American government can ignore its unpopularity among the American people. Our points of view are not so very different, once we really analyze them sympathetically.

Now it may well be that both America and Britain will have to go into Indo-China in the end, just as they had to go into Korea, and for very much the same reasons. But they will go with much greater hope of success if they go with the co-operation and sympathy of India and other Asiatic countries than if they intervene impatiently before the Asiatics have seen the necessity of their intervention and come to desire it.

### *The Lesson for America*

First, always to look at our friends with friendly eyes, and to see how reasonable their attitude, is when we look at it from their own point of view. America is the strongest of the western powers, in both the military and the economic sense, and she is thus their natural leader. But she is not their master, and they will not necessarily or always do what she wants. As I have said before in this column, America has allies, not satellites, and she is stronger on that account. This means, however, that she must always take the views and attitudes of her allies into careful consideration in framing her own policy. It is now very much use giving a strong lead unless you are quite sure that your friends and supporters are ready and willing to follow. Nor is the mood of continual "agonizing reappraisal" really helpful. At present, as the *New York Times* remarked, every one at Washington seems to be agonizingly reappraising almost everything. So much anxiety is not likely to produce wise or strong leadership, or to communicate to our friends any real confidence. Quietness and confidence, and a firm determination to preserve western unity at all costs, certainly seems to be the secret of strength at the moment. Only the communists have any thing to gain in the long run from our disunity and dissension. Why should we hand them a cheap diplomatic victory on a plate?

Not more than one fourth of the contents of "Christian Interpretation" can be reprinted without special permission. This article is based generally on the news and editorial columns of "The New York Times," "The London Weekly Review," "The Manchester Guardian" and "France-Soir."



# EPISCOPAL Churchnews

## THE CHURCH ACROSS THE NATION

### Bishop Kennedy Sees Honolulu Accommodations Ample for '55

Romantic Hawaii of travel poster and academy award (*From Here to Eternity*) fame will play a new role in the Fall of 1955.

Presiding Bishop Henry Knox Merrill has decided that the territory that has long desired to become America's 49th state will be the site of the General Convention.

The action is history-making in that it is the first time General Convention has met in a missionary district and the first time outside the continental limits of the U. S.

From the standpoint of Christian witness, it represents the choice of an integrated, multi-racial area over a segregated one.

The Presiding Bishop's decision came as the second part of a two-part obligation that fell on his shoulders when diocesan conventions began putting on record objections to the selection of Houston as a triennial site. Opponents expressed dissatisfaction with the plans of Bishop Anton S. Quin of Texas aimed at circumventing the segregated conditions existing in the Southwest city. Determined that "the witness of our Church must be so clear that it need not be explained," Bishop Merrill, on June 8, cancelled Houston as a prospective convention site (*ECnews*, June 27.)

Less than 10 days later, probably mindful of the outstanding witness he had observed in the islands during his 1953 Pacific tour, and faced

with the lateness of the date that ruled out the procurement of adequate facilities in most large state-side cities, he made his decision in these words:

"Under the provision of the Constitution of the Protestant Episcopal Church, Article 1, Section 7, I have accepted the invitation of the Rt. Rev. Harry S. Kennedy and the Missionary District of Honolulu to hold the General Convention in Honolulu, September 4 through 16, 1955.

"Due to all the circumstances, it is planned that this will be a greatly simplified convention. Obviously the

great number of visitors usually present will not be able to attend. Without extra gatherings and exhibits, the task of the convention will be confined to the essential official business of the Church.

"Two questions will arise because of distance and expense. Modern transportation facilities will be able to solve the former. In regard to the latter, it is hoped that a central fund may be opened to assist those official delegates who would otherwise not be able to attend. We have met several times on the West Coast. The significant fact is that this will mark the first time the General Convention has met in a missionary district, and in this case an overseas missionary district. It is my conviction that this convention will give a tremendous impetus to our missionary work at home and abroad."

Reached by overseas telephone, Bishop Kennedy was joyful over the acceptance of his invitation, issued following the Houston cancellation.

"Hawaii is looking forward to entertaining the convention," he told *ECnews*. "We believe our many races will be pleased to show the delegates and visitors something of the mission work overseas. We have hotels and other facilities."

The bishop outlined four areas that could be utilized for convention accommodations, depending on attendance. They are the Waikiki hotel area, Iolani school, the cathedral area and an Army post area.

In addition, the bishop pointed out, private homes would extend hospitality to delegates in an effort to minimize expenses.

Travel considerations come prominently into play when it is noted that



Bishop Kennedy: triennial host



it is 5,027 air miles from New York to Honolulu and that the total transportation cost for full representation in both Houses of General Convention, without the use of specially-chartered facilities, will approximate between \$300,000 and \$500,000.

Out of the city and unavailable for comment was Bishop Quin of Houston, who was to have been host to the triennial. In his absence, Bishop Coadjutor John E. Hines, contacted at his headquarters in Austin, refused comment. Asked whether Texas would be fully represented, he replied: "I have nothing to say."

Other bishops and clergy contacted—with a concentration on the East coast, where travel will be a major consideration—ran the gamut in reactions from optimism at the "opportunity" presented to concern over transportation costs.

Their comments:

► Suffragan Bishop Charles F. Boynton of New York (Bishop Donegan was enroute to Europe):

"It is a very, very excellent decision. The Missionary District of Honolulu has come into the press recently, because it has been the base of operations for so much of the work in the Pacific. I am glad that there are places available; also at this late date that they are able to do it. If the interracial issue was the issue over which the Houston problem arose, certainly there is no place in the world that is more interracial than the Hawaiian Islands, where not only black and white but East and West come together."

► The Ven. Charles W. MacLean, administrator of the Diocese of Long Island—Bishop DeWolfe was on vacation—called Bishop Sherrill's action "a magnificent choice" and pointed out that it emphasizes the worldwide scope of the Church, and that it will strengthen Bishop Kennedy's hand in the Pacific and stimulate the whole missionary program. "I tip my hat to the Presiding Bishop."

► Bishop Gerald F. Burrill of Chicago:

"I think it's a good idea. It will be very stimulating to the foreign mission work of our Church and a good step towards awakening the mind of the Church to that foreign mission work by holding a convention in the field. Chicago will be fully represented."

► Bishop Walter H. Gray of Connecticut:

"I think it's fine to have a meeting in a missionary district and particularly to have it in Honolulu, which

has shown such great progress under the splendid leadership of Bishop Kennedy. We hope to be fully represented."

► Bishop Charles F. Hall of New Hampshire:

"I think it's just perfect; wonderful to hold a convention in a missionary district in terms of the missionary life of the Church. Bishop Kennedy's doing such a fine job. We'll do everything possible to get there."

► Bishop Angus Dun of Washington:

"It's a long place to go to but a lovely one. All convention delegates will find it extremely attractive and the attractions will probably outweigh the distance. This gives them a chance to get outside the continental U. S. and touch at least the borders of our missionary area. A very attractive decision."

► Bishop Norman B. Nash of Massachusetts:

"I think that's a grand scheme. We've never met in a missionary district. I'll be glad to see something of the Pacific, since I've never been farther west than San Francisco. The decision to go to Honolulu takes some of the sting out of the decision not to go to Houston, particularly since it's a place where I'm told there's less racial segregation than in any place in the continental U. S."

► Bishop Shirley Nichols of Salina:

"This is a departure. It is a wonderful place to go, but the length of the journey will mean a long absence for many of the clergy and laymen. For a missionary district trying to get along locally, the cost will be quite a challenge."

► Bishop Edwin A. Penick of North Carolina:

"I was surprised because General Convention has never met outside the continental U. S. I can see that it would have a stimulating effect on the missionary areas of the Pacific. It provides an outreach to Asia and the Pacific, and the problems out there. Seems to me it would be an extremely expensive convention and the attendance will probably be very much reduced."

► Bishop Charles C. J. Carpenter of Alabama:

"We are distressed that it has been moved from Houston, where we in Alabama had hoped it would be held and where we thought it would be most beneficial to the national situation."

Asked if he thought Alabama would be fully represented in Honolulu, he replied:

"Alabama is always well repre-

sented. If they have it in Afghanistan, Alabama would be there."

## Lion of Judah

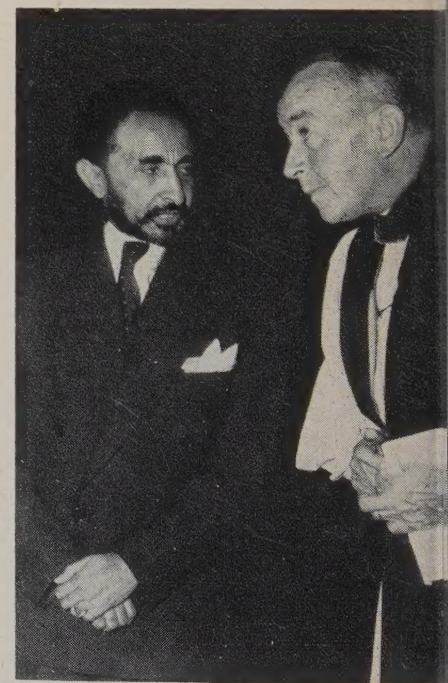
Emperor Haile Selassie of Ethiopia saw the Washington Cathedral for the first time this Spring when special religious services were held for him there during his visit to this country, made at the invitation of President Eisenhower.

The brief service—including special blessings for the emperor and his country by Bishop Angus Dun and prayers written by the Rev. Canon Luther Miller—was televised on the Columbia Broadcasting System's daily "morning show," originating in New York.

Emperor Selassie presented Bishop Dun with a solid gold processional cross, mounted on a solid gold handle which was immediately incorporated into the procession along with another silver and gold cross the emperor had sent the cathedral in 1931.

Following the service, the party which included the emperor's son Prince Sahle, was taken on a tour of the cathedral by Bishop Dun and Dean Francis B. Sayre, Jr. In the Bishop's Garden, the Ethiopian chief of state planted a "peace" rosebush symbolic of the world peace theme of his visit.

The emperor, who is titular head of the Ethiopian branch of the Coptic Christian Church, is known as the "Conquering Lion of the Tribe of Judah." Haile Selassie means "Power of the Trinity."



The emperor (l.) and Bishop Dun



# CONVENTIONS

## Scotland's Bishop Hall Honored by Connecticut

... admitted two new parishes and a new mission and heard Bishop Valter H. Gray report continued rapid growth of the diocese with a new high set in confirmations.

The nearly 400 delegates meeting at Christ Church Cathedral, Hartford, May 18, paid special tribute to the late Rt. Rev. Frederick G. Budlong, retired Bishop of Connecticut, and voted to create a scholarship fund in his memory at Berkeley Divinity School, New Haven, which is celebrating its 100th anniversary this year.

Special honor was also paid the Rt. Rev. Herbert W. Hall, Bishop of Aberdeen and Orkney, Scotland, currently lecturing at Berkeley. In recognition of the consecration of America's first Bishop, Dr. Samuel Seabury of Connecticut, by the Bishop of Aberdeen in 1784, Bishop Gray presented Bishop Hall with a jeweled pectoral cross.

In extending the greetings of his diocese to "our daughter, the Diocese of Connecticut," Bishop Hall said that it was an annual custom in parishes there to set aside one Sunday each year for prayers for the Connecticut Episcopal Church.

Dr. A. Whitney Griswold, president of Yale University, was guest speaker at the convention dinner.

## Colorado:

... heard Bishop Harold L. Bowen outline progress in the diocese, announce that the missionary quota will not be increased and complain that Colorado has the lowest place in fulfilling obligations to the National Church, a situation he hopes the next convention will see thoroughly improved.

The convention raised two missions to parish status and passed a resolution asking the Senate Judiciary Committee to study and report on certain procedures of investigating committees deemed by the diocese to represent one of "the greatest dangers to freedom of speech and press."

## East Carolina:

... held its 71st annual convention in a church that was organized as a mission only three years ago, advancing to full parish status within the first year. So rapid was the growth of Holy Trinity, Fayetteville, that the church was able to play



*Bishops Hall and Gray with President Griswold at diocesan dinner*

host to the convention's 150 delegates smoothly and efficiently.

A goal of \$75,000 was adopted for the Builders for Christ Campaign, to include both contributions to the National Councils' program and the fulfillment of diocesan needs. Among these were a student center at East Carolina College, Greenville; assistance for new church structures in military areas—Havelock, Cherry Point and Jacksonville, where Camp Lejeune is located; repair and construction of Negro churches and camp and conference work.

Delegates voted to employ National Council's Unit of Research and Field Study to conduct a diocesan-wide survey.

Francis B. Sayre, Sr., reported on his work in Japan.

## Erie:

... meeting at St. John's Church, Sharon, Pa., heard the Rev. Canon Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C., stress the Churches' need for missionary zeal.

"No Christian," he declared, "has any right to enjoy the Gospel within the Church who is unwilling to carry the Gospel outside the Church."

Specific resolutions endorsed the work and program of the Council of Churches studies in alcoholism and the support of the extension program of the national Church throughout the world.

Reports by committees and department heads showed a gain in numerical strength, new missions and Church giving.

## Fond Du Lac:

... voted to instruct its trustees to establish a Diocesan Common Trust Fund for the pooling of all investments and securities of the diocese, missions and participating parishes, and to issue shares at \$10 each.

A resolution urging the representation of women on vestires and Council delegations was voted down overwhelmingly by the women, themselves, with only two or three contrary votes.

The annual Council met at St. Paul's Cathedral in the see city.

## Indianapolis:

... adopted a greatly increased Diocesan Fund budget, providing for capital funds for missionary expansion.

In his convention address, Bishop Richard A. Kirchhoffer called for the activation of the titles of cathedral usage for Christ Church, which would result in the rector, the Rev. John P. Craine, being called dean and the clergy canons.

Five-hundred persons were present at a convention dinner, at which the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, N. Y. C., spoke on Christianity's answer to Communism.

Bishop Kirchhoffer gave citation for outstanding service to Mrs. Joe Marsh, Christ Church, retiring president of the Indianapolis Churchwomen; Dr. Paul Bergevin, Trinity Church, Bloomington, for work in the



diocese's adult education program, and to Dean Craine.

The convention was held at St. Paul's in the see city.

## **Iowa:**

... learned that newspaper advertising as a medium for selling the Church pays off.

"Almost 800 written inquiries for more information about the Episcopal Church," the Rev. John N. Taylor, chairman of the diocese's Department of Promotion, told delegates meeting at St. Thomas', Sioux City, "were received as a direct result of a series of 12 large display ads appearing in five Sunday papers across Iowa."

"This response," he added, "is well above that received from comparable campaigns for commercial products which would be used by all adults."

Inquiries about the Church, he reported, came from 204 Iowa towns, with 140 coming from 21 other states and two from Canada and Japan.

He pointed out that the "Iowa method" has been adopted by 65 dioceses, missionary districts and parishes, representing 22 states and Hawaii. A total of 137 requests for information about the campaign came from 35 states and four foreign countries—England, Hawaii, Alaska and Australia.

Advertising copy is prepared by a layman, David Ainsworth of Spirit Lake, a member of the Department of Promotion and also president of the Episcopal Men of Iowa.

## **Lexington:**

... meeting at St. Andrew's Church, Fort Thomas, heard Bishop William R. Moody laud the rebirth of the Episcopal Theological Seminary in Kentucky, which recently graduated its first class in 100 years.

The bishop described the seminary as "legally and canonically a Theological Seminary of the Protestant Episcopal Church in the United States of America" and added that General Convention's Joint Commission on Theological Education had accepted it as a fact, while at the same time withholding approval "since sharp differences as to the theory and practice of theological education exist between our school and the Joint Commission as at present constituted."

The bishop commented further that "commissions may change with changing administrations, and theories of education change," and expressed the hope that the school would last "long enough to see its

present theories of theological education vindicated."

In other convention business, the Church's Program Fund was increased \$1,500 to aid the work of a full-time chaplain to Episcopal students at the University of Kentucky and Transylvania College in Lexington, and the Department of Christian Social Relations announced increased study and work on the problem of alcoholism and action with regard to a recent attempt to withdraw the "Three Day Waiting Period Marriage Law" from the Statutes of Kentucky.

## **Minnesota:**

... is seeking an extra \$435,415 in the next three years for "Builders for Christ" and diocesan development program with allocations earmarked for a new Episcopal student center at the University of Minnesota; new missions and Christian education; and Seabury-Western Seminary in Evanston, Ill. The Rt. Rev. Hamilton H. Kellogg, bishop-coadjutor, outlined the program.

Delegates meeting in St. Paul's Church, Minneapolis, May 18, heard their bishop, the Rt. Rev. Stephen E. Keeler, report 1,413 confirmations in 1953 and 21 ordinations as well as communicant strength of 26,531.

Delegates rejected a resolution that would have asked Presiding Bishop Sherrill to move the 1955 General Convention from Houston, Tex., to another site and adopted a substitute which urged support of Bishop Quin and the Houston diocese.

The action was taken prior to the Presiding Bishop's announcement that General Convention would not meet in Houston (*ECnews*, June 27).

## **Missouri:**

... heard a panel discussion of Christian education work in an effort of that department to put "more life" into convention reports; saw two parishes—St. Paul's, Carondelet, and St. Peter's, Ladue—receive citations from Bishop Arthur C. Lichtenberger, diocesan, for outstanding service, and held elections.

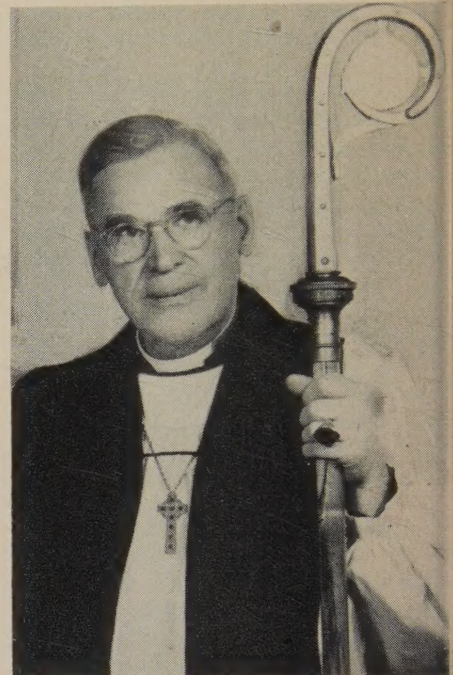
Delegates meeting in Christ Church Cathedral, St. Louis, passed three resolutions which urged the National Council of Churches to select a site in the St. Louis area for its new permanent headquarters because of the central location of that area; commended the board of trustees of the University of the South at Sewanee, Tenn., and its vice chancellor for admitting students to the School of Theology without regard to

race, and called on the Committee on Arrangements (for the National Council) and Bishop Quin of Texas to work towards making the 1955 General Convention non-segregated. The latter was adopted prior to the Presiding Bishop's announcement.

## **Montana:**

... met in St. James' Church, Bozeman, May 11-13. The Rt. Rev. Henry H. Daniels, diocesan, addressed the opening session, while Bishop William F. Lewis of Nevada, was the main banquet speaker.

On the business agenda was discussion of department reports, adop-



*Montana's Bishop Daniels*

tion of a 1955 budget, support of the Flathead campsite development, election of diocesan officers and amendment of the constitution to permit equal lay participation in the election of a bishop.

## **New Hampshire:**

... without debate, adopted finally a constitutional amendment providing specifically for the election and seating of both men and women delegates.

Both special and regular committee reports were presented, a 1955 budget of \$60,000 was adopted and diocesan officers were elected.

Meeting at Christ Church, North Conway, delegates passed resolutions commending the World Council of Churches Assembly in Evanston (August) and the National Council of Churches Assembly in Boston (November) to the interest and prayers of the diocese. Another resolution



assess directed the diocesan Christian social relations commission to cooperate with the New Hampshire Council of Churches in connection with the resettlement of refugees.

Meanwhile, Bishop Charles F. Hall, diocesan, noted two anniversaries celebrated the past year—Holderness school, its 75th, and Mountain Mission by Mail, its 25th, and formally introduced Joseph Souter, new chairman of the diocesan laymen's league.

The bishop spoke of expansion of the Commission on Christian Social Relations to provide for a weekly counseling service available to members of all parishes on reference by their rectors, and of the reorganization of the Christian Education Commission.

In conclusion, Bishop Hall told delegates: "... we live in a world where it is necessary for one to be either an advocate of fear or a disciple of faith. ... Our choice is limited to the claim of a steadfast, unyielding Christian faith or a sellout to fear at every turn of life.

"Among the ingredients of this life are: international tension and confusion at levels of leadership, where shared conviction is a requisite; the steady threat of Communism, the growing evidence of Fascism—all these and nuclear weapons too give a grim cast to the life of our day. ... If the Church is to serve its Christian function today it must publish the faith and proclaim its convictions so clearly and firmly that fear-ridden and hopeless people will turn from their passage to gloom and live in the Faith of Christ our Lord."

### **Rhode Island:**

... met in the Cathedral of St. John, Providence, approved budgets totaling \$116,799 and accepted its full quota of \$87,067 from National Council for support of the work outside the diocese.

Diocesan officers were elected and appointments made by the Rt. Rev. Granville G. Bennett, bishop. The Rt. Rev. John S. Higgins, bishop-coadjutor, assisted Bishop Bennett during the meeting.

### **South Dakota:**

... met at Emmanuel Parish, Rapid City, with the Rt. Rev. Conrad Herbert Gesner presiding over his first convocation as missionary bishop.

Featured speaker was the Rev. W. G. Wright, director of the Home Department of National Council, who outlined his department's work and its requirements.

Highlight of the convocation was the establishment of a new Department of Evangelism to outline and pursue a full program of increased communicant strength. Its first chairman is the Rev. Paul E. Whiteside, rector of St. Mary's, Mitchell.

Delegates accepted recommendations made by the new department for a planned approach to Evangelism during the next year.

These recommendations included: that District clergy read "The Practice of Evangelism," by the British evangelist, Bryan Green; that part of lay and deanery meetings this Fall be devoted to a study of methods and means of instituting evangelism on the local parochial level; that a week of evangelism mission be held in the Fall in every parish and mission of the District; that parishes consider organizing chapters of Daughters of the King and the Brotherhood of St. Andrew, and that consideration be given to a seminar on evangelism for the Fall clergy conference.

### **West Missouri**

... heard this challenge by the Rev. Sidney Goldsmith, rector of Shattuck School: "As Christians we have no answer to all the problems of our world but personal commitment to the Lord Jesus Christ."

As a result, delegates unanimously adopted a measure calling for \$225,000 in expansion funds. This action supplements that of last year calling for only \$100,000.

Other signs of progress were the admission of the 21st self-supporting parish (five years ago the dio-

cese only had 12), overpayment of quotas by 10 churches and increase in confirmations.

Delegates meeting in St. Andrew's Church, Kansas City, adopted a budget of \$100,300.

### **Western Mass.:**

... "streamlined" diocesan administration by voting to incorporate the organization and set up a council of 10 elected members, plus the bishop, the president of the Standing Committee and the treasurer.

The new council replaces a former one of more than 30 members. Department chairmen will now be appointed by the bishop subject to the council's approval.

Bishop W. Appleton Lawrence, diocesan, commented that "this is a plan which will add greatly to the simplicity of the machinery of the diocese and yet protect the democratic process of checks and balances which is part of the genius of our church ..."

Turning to other matters, Bishop Lawrence told delegates, activity of the laity in the last year is "one of the greatest rewards of my ministry." He noted large financial returns and increased interest of many persons in the Church.

Shown with the bishop in picture are (l. to r.) the Rev. Malcolm W. Eckel of St. Stephen's, Pittsfield; E. Stanley Wright of All Saints, Worcester; William W. Yerrall of All Saints, Springfield, and the Rev. A. Vincent Bennett of Christ Church, Fitchburg, all four at-large members of the new council.



*Bishop Lawrence signs papers incorporating his diocese*



## EDUCATION

### *Colleges Honor Church's Bishops, Clergy, Laymen*

Graduation was a big moment in the lives of senior students all over the country, but many outstanding alumni shared their enthusiasm.

Church-connected schools and secular colleges (seminary graduations were previously reported) conferred a number of honorary degrees on leading laymen and clergy who also delivered baccalaureate sermons and commencement addresses.

For the Rt. Rev. Lyman C. Ogilby, Suffragan Bishop of the Philippines, graduation was probably one of the most memorable weeks of his life—along with that time two years ago when he became, at 31, the Church's youngest bishop. On a six-months

ETS, and the Very Rev. George D. Hardman, dean of the Church of St. Mark, Grand Rapids, Mich.

Meanwhile, another pair of brothers shared the news spotlight. Philip and George Zabriskie (see cut) were graduated together from Virginia Theological Seminary in Alexandria with their father not only present for the occasion but remembering that he helped train them.

The Rev. Dr. A. C. Zabriskie is Professor of Church History at VTS and was once dean from 1940-50.

The University of Richmond in Virginia's capital city honored Bishop Walter H. Gray of Connecticut—who also delivered the baccalaureate sermon for the school—with a doctor of divinity degree.

Bishop Gray, a native of Richmond and graduate of the university's law school, told the 223 graduates that "most of our headaches result from

an honorary doctor of laws degree.

Elsewhere in the country at Hobart and William Smith Colleges, Geneva, N. Y., the Rev. Stuart G. Cole delivered the baccalaureate sermon to the 160 young men and women of the senior classes. Mr. Cole, now rector of Church of the Ascension, Lakewood, Ohio, is a former chaplain of Hobart.

The University of Kings' College, Halifax, awarded the honorary degree of doctor of divinity to the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, New York. Dean Pike was the preacher during the Annual Encaenia at the university.

The University of Kansas has cited the Rev. Robert H. Mize, Jr., as an "Alumnus of the Year." Fr. Mize is the founder-director of St. Francis Boys' Homes at Ellsworth and Salina, Kan., and the son of the retired Bishop of Salina. He established his own version of "Boys Town" in 1945, believing that delinquents could be better reclaimed by normal environment than by reform school.

Meanwhile, a National Council official received his doctor of philosophy degree from Columbia University in the field of Religion and Society. The Rev. M. Moran Weston, Executive Secretary of the Division of Christian Citizenship, pursued his Ph.D. studies under the supervision of the Joint Committee on Graduate Instruction of Columbia, which includes members of the faculty of Union Theological Seminary.

### *A Busy Year*

Meetings in 83 dioceses and missionary districts during the 1953-54 academic year, between national college work officers and the bishops, college clergy and laity has in every instance left a strengthened, newly created, or rudimentary Diocesan Commission on College Work, according to National Council's College Work Division.

More than 1,200 persons participated in the meetings, which helped develop a diocesan or district awareness of opportunity and responsibility in this important mission field.

Representing the College Work Division at meetings were the Rev. Roger W. Blanchard, executive secretary; Miss Louise B. Gehan, associate secretary, and Thomas S. K. Scott-Craig, who returns to his academic duties this Fall after serving two years as the Division's executive chairman for faculty work, while on leave from Dartmouth College.

The job of the national body now, Mr. Blanchard reports, is to aid the



*A big day for the Zabriskies: (l. to r.) Philip, Dr. Zabriskie and George*

furlough from his missionary post, Bishop Ogilby attended commencement exercises at Episcopal Theological Seminary in Cambridge, Mass., where his brother was a senior. A few days later he assisted in ordaining the Rev. Alexander Ogilby to the diaconate.

A few days after that the young bishop delivered the baccalaureate sermon at Trinity College, Hartford, Conn., where his father was once president.

At this time also Trinity conferred honorary degrees on Bishop Ogilby as well as Frank D. Ashburn, founder and headmaster of Brooks School, Andover, Mass., and a trustee of

failure to believe enough and to practice enough what Christianity teaches."

He urged them to "face honestly the fact that our inner motives, the things hidden from other people, really control our lives." If these motives are "of God," he said "then we can live godly, happy lives; but if our inner motives are uncertain and yet we try to give the appearance of living righteous lives, then we are in for trouble."

During the same commencement exercises, Walter S. Robertson, another native Virginian as well as Assistant Secretary of State and outstanding Episcopal layman, received



diocesan and district departments to do this missionary work in their own area.

To facilitate regional meetings of the diocesan chairmen, or conferences for students, faculty, or recruitment for the ministry, the National Commission on College Work (advisory group to the College Work Division) has adopted a provisional map change. Cutting across existing Provincial lines, it has established 16 major cities as the foci of the experimental regional structure.

The city-centered regions will allow the College Work Division to do a better job than it would "by following cumbersome, geographically unrealistic divisions" such as some of the present Provinces, the Commission believes.

Strategy for college work is being built around emphasis on responsibility of local parishes for ministering to the more than 250,000 Episcopal students on campus, to an estimated 750,000 unchurched students, and to faculty as well. Organization of parochial college work commissions in parishes having college work responsibilities is a potential objective.

An intensive pilot project in the city of Washington, D. C., growing out of concern for the Church's ministry to the hundreds of thousands of students in municipal areas (it is estimated that 40 per cent of all students attend schools in 28 major municipalities) is being developed to find ways of helping city parishes to serve college students.

Another pilot project in the Diocese of Eau Claire, where there are five teachers' colleges within a relatively small area, is expected to develop techniques for a better ministry to this type of institution.

Chicago, reports Mr. Blanchard, will be the scene of two major conferences during the coming academic year. The first, for college clergy with an opportunity for extensive work in medical centers throughout the country, will be held at Bishop Anderson House, where an excellent program—the first major attempt in the graduate field—already has been developed.

The second will take place at Brent House, the possible future center of the Church's work among foreign students in this country.

### **Member of the Team**

The Rev. J. Rodger McColl, rector of St. Augustine's Church, Wilmette, Ill., since November, 1941, is the new Associate Secretary of the Leadership Training Division of National Council's Department of Christian Education. He takes office Aug. 1.

Mr. McColl, 44, is a native of Chicago and a graduate of Northwestern University in Evanston, Ill., and Seabury-Western Theological Seminary. He was ordained to the priesthood in 1935.

From 1935 to 1941 he was assistant chaplain at the Chapel of St. John the Divine in Champaign as well as

spending two years during that time as rector of Church of the Holy Trinity, Danville.

As a member of the Leadership Training Division, Mr. McColl will be a part of a mobile team which carries the Christian education program of the Church to parishes throughout the country.

## **REINHOLD NIEBUHR**

### **Our Relations To Asia**

**T**HE desperate situation in Indo-China, where the French have suffered serious reverses, and would like to secure an armistice, which will prove about as difficult as our still unsecured armistice in Korea, throws the relation of Western civilization to Asia in the most vivid light. We have a particular stake in this problem as Christians, because of the great expanse of Christian missions in the whole Orient.

The most significant fact is that the French tried to resist communist advances by pure military power. But military power alone is futile, when there is no moral authority or moral basis for the use of such power. This moral basis the French neglected to supply by their tardiness in giving the Indo-Chinese genuine freedom. They were caught in a vicious circle of their own making because, the more blood they spilled, the more reluctant they became to give freedom to so costly a bit of their colonial empire. The French reluctance thus gave a particular ideological advantage to the communists which they have been exploiting against us for years throughout Asia. Our moral disadvantage derives from the fact that, whatever virtues the West may possess as a genuinely democratic civilization, are obscured in the eyes of the Asians by resentment against the impact of Western imperial power upon the non-technical cultures of Asia. The communists speak of "imperial exploitation." As a matter of fact the exploi-

tation was never as grievous, and certainly not as resented, as the white man's arrogance, based upon the consciousness of his technical superiority. The pretension of more than technical superiority was an additional cause of resentment among the Asians.

These moral hazards to our cause are very great. They are accentuated by the policy of trying to stem the military tide against us by threats of "massive retaliation." The threats were not only futile, since the Chinese knew from past experience that we would not risk a global war for a local advantage. They also aggravated our moral disadvantage because they fitted,

or seemed to fit, perfectly into the caricature of us which the communists always drew of us in Asia. That caricature pictured us as an irresponsible giant, threatening the world with atomic destruction.

There are no immediate solutions for the problems of Indo-China. We will probably live with that problem as long as we have already lived with the Korean problem. But all these problems will come closer to solution if we have the patience to bear the resentments of Asia for past wrongs with patience, and the sense of justice to satisfy the desire of liberty of subject peoples. Some of them are not quite ready for self-government. But we must give them a genuine hope of it and help them to acquire the competence for independence.





## Actors' Guild Meeting Means Elections and Fun

When members of the Episcopal Actors' Guild gathered at New York's Fulton Theater for their annual meeting and election, they came as usual expecting the unusual. They got it.

Featured speakers included a one-time choirboy at the Cathedral of St. John the Divine, who is now starring on Broadway in the role of an unashamed bigamist, and the rector of the parish owning all the whales and mermaids washed up on Manhattan's shores.

The ex-choirboy is actor Burgess Meredith, who sang at the cathedral during Bishop Manning's episcopate. The clergyman is the Rev. John Heuss, rector of Trinity Parish.

Dr. Heuss bases claim to all whales and weifits (mermaids) on terms of a patent given to Trinity by the Colonial governor of New York in 1696. He occasionally gets calls from wags who say they have found a whale and ask what he wants done with it. If anyone has spotted a washed-up mermaid, he apparently hasn't wanted to part with it (her?).

### Mr. Pennypacker

Meredith, prefacing a reading of a poem he wrote on the theory and practice of theater art, told the Guild that he is quite sure the Episcopalians are the only ones that would put up with the spoofing given the Episcopal minister portrayed by a fellow actor in "The Remarkable Mr. Pennypacker," his starring vehicle on Broadway.

Dr. Heuss outlined the interracial work and other projects being done by Trinity parish.

A third guest speaker on the program was Clarence Derwent, president of ANTA (American National Theater and Academy). Members were also entertained by Phyllis Wilcox and David Williams, Broadway singers; monologist Marjorie Shepherd; and Robert Applestone, bass. David Smith and Edwin Weber were piano accompanists.

Re-elected officers were Vinton Freedley, president; the Rev. Randolph Ray (Little Church Around the Corner), Bobby Clark, Charles Coburn, and Peggy Wood, vice-presidents; John Knight, treasurer, and the Rev. Charles B. Ackley, recording secretary.

New members elected to the Council of the Guild, to serve three years, were Leo G. Carroll, Mrs. Owen Da-



*Backstage at Fulton Theater: Actors and clergy share top billing*

vis, J. Colville Dunn, Marjorie Gate-son, James Jolley, Thais Lawton, Margery Maude, Mrs. Charles M. Richter, George Somnes, and J. P. Wilson.

Mrs. Helen Morrison, executive secretary and former actress, called for a standing tribute from the audience to the Rev. Walter E. Bentley, present on the platform, who founded the Actors' Church Alliance (forerunner of the present Actors' Guild), and who will be 90 years old in September.

Dr. Ray, in whose church the headquarters of the Guild are located, founded the present organization in 1923, after dissolution of the Actors' Church Alliance.

In picture (l. to r. standing), Dr. Ray, Mr. Freedley and Dr. Heuss; (l. to r. seated), Helen Ormsbee and Frances Starr, both actresses and council members, and Mr. Bentley.

## A Grateful Citizen

A Czechoslovakian refugee has presented the Great Neck, L. I., Junior High School with a plaster bust of Abraham Lincoln.

He made the gift himself as a symbol of his appreciation for the opportunities he found in America and for the school's help in training him for U. S. citizenship.

Joseph Reznak and his family live in Great Neck and are members of All Saints' Church. He and his wife and 17-year-old daughter were brought to this country in 1947 through the efforts of Protestant Churches cooperating with Church World Service.

Mr. Reznak developed his interest in sculpting at adult education night classes and is now planning terra cotta busts of George Washington and Thomas Messenger who, in 1886, made the bequest that established All Saints'.

At Mr. Reznak's specific request, representatives of Church World Service, his parish and the adult education committee were invited to the presentation.

Mr. A. H. Lauchner, principal, in accepting the gift, said "This is one of the school's finest hours."

Under the new refugee relief act of 1953, Church World Service has called upon Episcopalians to sponsor and resettle 1,500 refugee families within the next three years. Information and specific details on the program can be supplied by the National Council's Department of Christian Social Relations.

## Flag Display

The Cathedral of All Saints, Albany, has in its state chapel reproductions of the first three flags to fly over New York's capital city.

First to be presented was a British Colonial Flag given by St. George's Society. The British flag of the American Colonial period was not the present Union Jack but rather a combination of the crosses of St. Andrew and St. George.

Flags of the Dutch West Indies Company, first to fly over Albany, and the old Dutch Flag were presented by the Dutch Settlers' Society and the Albany Branch of the Holland Society.



## Selective' Bargaining

Church officials and American Federation of Labor officials sat down across the conference table in Washington and when their discussions ended, St. John's Church had a "new" parish house and the AFL, two of them.

Historic St. John's, long known as the Church of the Presidents, acquired the mansion next door to it, equally as historic in its own right as the church.

The house's last private owner, Mrs. Margaret Buckingham, died in 1946 and the AFL bought it then for \$1,000,000. In 1842 the Webster-Ashburton Treaty, settling the United States-Canadian boundary, was signed in this mansion and it once served as the British Legation.

In exchange for the house, the labor union received \$140,000 and two of St. John's parish houses. These will be torn down and the property combined with the Buckingham courtyard where new AFL headquarters will be built.

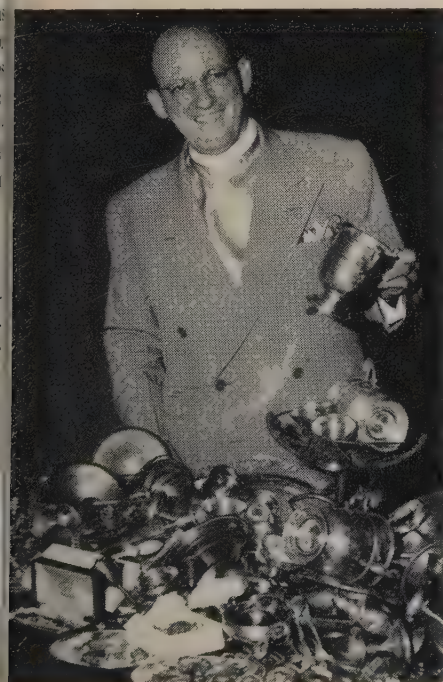
The AFL architect who designed the new building has decided on placing a reflecting pool between it and the church.

Whether this is to reflect the Church for labor or labor for the Church, nobody would comment.

St. John's celebrated its acquisition with an outdoor carnival in early June to outfit the house next door it has wanted for some 50 years.

## Personal Touch

There will be a note of sentiment to the processional cross, Communion



Rector Sumners and contributions

service with extra chalice and all the altar fittings for St. John the Divine's new church in Houston.

More than 100 members of the congregation have given pieces of their unusable and damaged silver, gold, copper, brass and precious stones to be worked into the church appointments.

Family heirlooms, dented wedding presents, school and athletic awards and even gold dentures are included (shown in the picture with the rector, the Rev. Thomas W. Sumners.)

The copper and brass will be used as the basic metals for design and the pieces will be covered with silver and then gold washed. The finished pieces are due to be received in Houston next October.

## Boasting 'Righteously'

Nobody would challenge a parish's right to boast a little about a record of 249 confirmations in three years and since that parish's total communicant strength is just 300, the Confirmation record becomes even more notable.

This is the achievement of St. John's Church, Norman, Okla., located near the University of Oklahoma.

A large percentage of those confirmed are those who once signed "Episcopal preference" cards when they enrolled in the university. An active student program and Canterbury Club bring them into the local parish, where the goal is to integrate them as completely as possible into the normal life of the parish church.

The Rev. Joseph S. Young, rector, conducts an intensive program of religious instruction early each Spring. Students, faculty and townspeople attend in large numbers—some 150 of them this year.

St. John's has outgrown its present facilities, but the congregation has raised \$50,000 and diocesan churchmen have given \$20,000 toward the construction of a parish house and student center.

In addition to its record contribution of new Church members, the Norman parish has helped direct an increasing number of men into the ministry. Last year a former Oklahoma University assistant professor of chemistry, Dr. Charles G. deVries, was ordained and three former students are currently in the seminaries. Several in the present student body plan to enter seminaries following their graduation.

As one of the fastest growing dioceses of the Episcopal Church, Oklahoma looks to St. John's as an outstanding missionary endeavor.

## New Program Under Way

The Diocese of Ohio has launched a clinical training program at the Cleveland State Receiving Hospital for theological students from Bexley Hall (at Kenyon College, Gambier) and Oberlin Graduate School of Theology under the direction of the Rev. David Loegler, assisted by the Rev. Ira Crowthers.

Credit courses being given cover "learning how to work with people of varied points of view, group dynamics, classification of mental diseases, development of the minister's own personality and working with social agencies."

## Plan \$1,500,000 Church

Christ Church, Cincinnati, used a unique method to present plans for its new church to the parish.

A scale model was made of it and the proposed new diocesan house that will be built close by and a motion picture in color with sound, narrated by a prominent radio and TV commentator, was filmed. The picture showed the church and diocesan house from all angles and wove in the story of the Plans Committee's activities and the 54 study committees that helped. Music was supplied by the choir. Total cost was less than \$300 because of contributions of time and materials.

The parish believes its building program is the largest of its kind since World War II and is unique in that it is possibly the only downtown church in the country planning to invest nearly \$1,500,000 (the diocesan house will be separately financed) in its present location in spite of strong suburban trends in most cities.

Also, contributions so far have represented small gifts from a large number of the congregation rather than large sums from one or two contributors.

There is no cathedral for the Diocese of Southern Ohio, but Christ Church often fills that bill. Dozens of organizations met there during 1953 with its parish house and church in use by more than 2500 people every week.

## Festival Honors

St. Augustine's Church Choir, North Philadelphia, took first place in a choir festival sponsored by *The Philadelphia Tribune*, Negro newspaper.

The 40-voice mixed choir was trained and led by John Cooper (who has just become pastor of a Lutheran Negro mission in Philadelphia). The choir sang "A Mighty Fortress is Our God."



# CLERGY

## Two SSJE Priests Drown In Canadian Lake of Bays

Two priests of the Society of St. John the Evangelist were drowned when their outboard motorboat capsized in choppy waters in the Lake of Bays, Ontario, Canada.

The tragedy occurred over the Memorial Day weekend.

The victims were the Rev. Herbert F. Hanlon, 44, vicar of St. Francis' Church, Chicago, and the Rev. Richard Morley, 58, superior of the S. S. J. E.'s Canadian congregation.

The Society's mother house is on Memorial Drive, Cambridge, Mass.

On leave from his Chicago church, Fr. Hanlon, nearly blind since infancy, was visiting the Bracebridge, Ont., monastery where Fr. Morley is superior.

Investigation revealed that the priests were on their way back to Baysville, where the society stores a motorboat for servicing 20 missions in the Lake of Bays, when the tragedy occurred.

They had taken a student, who was to serve one of the missions, 11 miles over open water to Port Cummington and were on their way home when the boat overturned. It was found by authorities 23 miles from Baysville where the water is about 200 feet deep. No trace of the bodies had been found.

Fr. Morley had been at the Bracebridge monastery for 25 years and in charge since 1947.

Despite near-blindness, Fr. Hanlon served at the Society's mother house for 20 years as a lay brother before becoming ordained. Besides his work in Cambridge and Chicago, he had served churches in New York and Chicago.

## Accepts Colorado Call

The Rev. Joseph S. Minnis, vicar of the Chapel of the Intercession, Trinity Parish, N. Y. C., has accepted election as Bishop Coadjutor of the Diocese of Colorado.

As reported earlier (*ECnews*, June 13), Dr. Minnis was elected unanimously by a vote of both orders (clergy and laity) at a special convention, May 19, in Denver.

Pending necessary consents, consecration is expected in late Summer or early Fall.

## Anniversaries Observed

Among several clergy celebrating anniversaries are four whose priesthood totals nearly a century and a half of service.



West Texas clergy with "catch" at annual, three-day Spring conference\*

They are the Rev. Henry L. Drew, Church of the Holy Innocents, Highland Falls, N. Y., and the Rev. Dr. W. R. H. Hodgkin, Oakland, Calif., both celebrating 50th anniversaries; the Rev. Francis H. Craighill, Jr., Bruton Parish Church, Colonial Williamsburg, Va., marking 25 years as a priest, and the Rev. Irwin C. Johnson, who has spent the last two decades at St. John's Church, Detroit. (He was ordained in 1932 and spent his first two years at St. Thomas' in that city).

Fr. Drew, who also celebrated his golden wedding anniversary this year, has been at Holy Innocents' since 1926. He has served churches in New York, Maryland and Pennsylvania and was Select Preacher at New York's Trinity Church during the Summer of 1919.

Fr. Hodgkin, now living in Berkeley, retired in 1952 as rector of Trinity Church Oakland. Onetime Archdeacon of California and director of the diocese's Department of Social Service. A native of England, the 74-year-old clergyman fills an active hospital visitation schedule and answers urgent calls as a supply priest.

Now in his 16th year as rector of one of the nation's most famed churches, Mr. Craighill is descended

from a family of clergymen. The sermon at his ordination was delivered by his father, the late Rev. Francis H. Craighill, Sr., and the service was conducted by his grandfather, the late Rt. Rev. F. F. Reese, Bishop of Georgia.

Another grandfather, the late Rev. Dr. James B. Craighill, was in the ministry. Four Craighills are clergymen today, including the Rt. Rev. Lloyd Craighill, retired Bishop of Anking.

At Bruton Parish since 1938, he has served churches in Georgia and South Carolina and for two years was assistant to the rector and Director of Religious Education at St. Bartholomew's, N. Y. C.

He has served in various capacities in the Diocese of Southern Virginia and the Third Province, including the past chairmanship of the Province's Department of College Work.

In his role as rector of a Church that is a tourist attraction as well as a worship center, Mr. Craighill has played host to President Eisenhower, Winston Churchill, the King and Queen of Greece and Crown Prince Akihito of Japan.

Parishioners, clergy and civic leaders were among those paying tribute to the 20-year service of Mr. Johnson, which has included, besides parish activities, the former chaplainship of the Youth Division of the Detroit Police Department and work with the Boys' Work Council, Alcoholics Anonymous and Skid Row Committees.

Among his other accomplishments, St. John's rector developed the first boys' camp work in the diocese.

\* (L. to r.) The Rev. Messrs. Wilbur Fogg, Brownsville; Manuel Cespedes, Brownsville and Matamoros; Chaplain Ben Nevitt, Lackland Air Force Base; Alanson Brown, San Antonio; John Herman, Cuero; Arthur Geeson, San Antonio; Francis Craig, Corpus Christi; Rufus Stewart, Alice; Donald Raish, Kerrville; Samuel Monk, New Braunfels; D. W. McClurken, Harlingen; Harold Nickle, Kingsville and Louis Goodrich, San Antonio. The bishop, the Rt. Rev. Everett H. Jones, played golf.



## Lay Ministry Expansion Planned by Church Army

Two events of the late Spring—a commissioning in New Bedford, Mass., and a meeting in Manhattan—brought into focus the work accomplished by a quarter-century old organization of dedicated laymen to whom the words "Church militant" have a special meaning.

Commissioned an officer in the Church Army was Capt. Francis Wilkinson, a native of New Bedford.

At a ceremony held in Grace Church (see cut), Wilkinson knelt before Capt. Robert C. Jones, Church Army director, and received the red tippet with the initials "CA" that is the symbol of his office. Present were the church's rector, the Rev. Howard I. Lowell, and Massachusetts Bishop Norman B. Nash.

Wilkinson's commission, entitling him to preach in any diocese of the Church, was signed by Presiding Bishop Henry Knox Sherrill. Having completed field training as part of a Wayside Cathedral team working among trailer camps in Southern Ohio's new Scioto Valley atomic project, he is now serving temporarily in the Diocese of Albany.

Shortly after the New Bedford ceremony, Capt. Jones and Capt. William Paddock, under whom Wilkinson served in the Scioto Valley, found themselves addressing a missionary rally in St. Bartholomew's Church in New York City. Joining Jones and Paddock were Capt. William Eckroth, who explained the work of urban evangelism in the slums of Detroit and Manhattan, and Sister Daisy Kitchens, who outlined the parochial evangelism going on under her direction in downtown Detroit, including the formation of a youth center.

### Too Few Trainees

Presenting a picture of CA work in the past two years, since the transfer of training quarters from Cincinnati to Parishfield, Brighton, Mich., Capt. Jones cited three milestones:

- ▶ the acquisition of adequate training facilities completely paid for.
- ▶ an in-training program now being utilized by half a dozen Parishfield students preparing for Church Army careers.
- ▶ the work currently being done in the field by more than two dozen commissioned men and women and several candidates.

Deplored were two facts:

- (1) Parishfield's facilities, under the direction of the Rev. Gibson Win-



*Capt. Wilkinson receives red tippet as officer in Church Army*

ter, far outstrip its students. The Church's only year-round laymen's training center, equipped to train laymen for jobs as institutional workers, religious researchers and census takers, missionaries, lay readers, visitors and teachers, could handle four times as many students as are now in training.

(2) Once trained, many commissioned men leave Church Army ranks for either, ironically, the Church or the Army. Of the 74 men commissioned since the CA's introduction to America from England in 1927, 33 are now ordained clergymen. There is no way of telling how many potential candidates have gone with the draft.

The future?

Capt. Jones has set his course on three compass points:

- ▶ the training of laity for specialized ministries as embodied in the present program.
- ▶ training laity for lay pastorates to supplement clergy shortages.
- ▶ the establishment of an organization or fellowship sponsored by the Church Army and the Parishfield community to make their training available to professional people and skilled workers.

## Churchmen Reorganized

A constitutional change converted the Sixth Annual Conference of the Episcopal Churchmen of the Diocese of Bethlehem into the group's first annual convention.

The change involved an alteration in the administrative set-up of the group. In a move toward democratization, the Steering Committee, previously

appointed by the bishop, became an Executive Committee set up on an elective basis, with Griffith R. Pullinger of Bethlehem's Cathedral Church of the Nativity as chairman.

The Rev. Dr. John M. Krumm, Columbia university chaplain, presided over the two-day conference and lectured on the theme, "The Mission of the Church in the Modern World." A total of 146 laymen attended.

## In Protest

A delegation from the National Council of Churches visited the Colombian Embassy in Washington to express the hope that the Latin American country will guarantee the same religious freedom to the Protestant minority the United States grants to the Roman Catholic minority.

Charles P. Taft, spokesman for the group, said it had expressed concern over the proposed changes in the Colombian constitution which the group believe would conflict with the Colombia-U. S. treaty of 1846 and with the statement on religious freedom in the UN Universal Declaration of Human Rights.

Mr. Taft, a Cincinnati attorney and leading Episcopal layman, stated that under the proposed changes, Colombia would deny to Protestants many freedoms—to hold religious gatherings in homes; to publish magazines, books and papers; to use the public press and broadcasting facilities, and to teach freely in Protestant educational institutions.

Mr. Taft is a member of NCC's General Board.



## WOMEN

### Anglican Delegates to See Colorful Indian Craftwork

Cover Story

When delegates get together for the Anglican Congress in Minneapolis next month, they'll be able to see and buy authentic Indian crafts, some of which only three Indian women still make.

They are the last Minnesota Chipewas to practice the difficult art of weaving containers from black ash splints. The trio at Samuel Memorial Chapel, Naytahwaush, White Earth Reservation, are currently modifying their basket designs to include a series of table baskets. But they'll continue to produce also knitting, sewing and other standard baskets.

One of these ladies, Mrs. Floyd Keahna, is shown in the cover picture at work on a basket as members of the Indian Crafts Committee of the Church in Minnesota admire her handiwork. They are (l. to r.) Mrs. John Van Camp, Mrs. Myron Cottrell and Mrs. Sidney A. Petersen. The committee is sponsoring the special booth where the products of Indian artists will be on display.

The rare splint baskets begin with a black ash log which is carefully cut and peeled into strips for weaving. The basket's design is formed by dying some of the splints. A scented sweet-grass trim is sewed to the basket with basswood-fiber thread. Handles are of carved hardwood.

For the benefit of visitors, Mrs. Keahna will demonstrate this ancient art when the Congress begins.

### A Career of Generosity

The Emery family became a New England legend during their lifetime of giving and in death, that legend lives on.

Miss Georgiana Emery, the last of the family, died in 1952. Her million dollar estate was settled this spring with a portion of it going to 33 cousins, 30 of whom had never seen Miss Emery.

But Miss Emery and her four sisters and brother were familiar figures in West Newbury, Mass. Children of the late Rev. Samuel Emery, they never married but devoted more than a half a century to giving—to churches, hospitals, education of young people and to their community.

The million dollar fortune was left to the six Emerys by a great-uncle they hardly remembered. Believing this fortune to be a gift from God,

they didn't think it was their to keep so they continually gave it away, with sound investments keeping the principal intact.

The only stipulations to their giving was that the cause be good and that human enjoyment and betterment be such as to make the gift a "sound investment."

A third stipulation was that the recipient of a gift from the Emerys had to make some contribution himself so that the gift was not charity in the secular sense of the word.

Divided among the cousins of the late Georgiana Emery was about \$99,000 while the biggest bequest, probably more than \$500,000, goes to the Society of St. John the Evangelist in Cambridge. Also befitting was the Order of the Holy Cross, West Park, N. Y., with a bequest of \$50,000.

### A Way to Get a Speaker

A fan letter from a South Carolina Woman's Auxiliary member resulted in a 12,000-mile speaking tour, his first in the South, for a professor of theology.

The fan wrote her appreciation to the editor of the *Forward Movement* publication for a pamphlet on prayer by an anonymous author. The editor sent her letter to the author, the Rev. Charles F. Whiston, Professor of Theology at the Church Divinity School of the Pacific, Berkeley, Calif.

Dr. Whiston, also author of *Teach Us To Pray*, a well-known devotional book, has conducted retreats and schools of prayer throughout the West and in New England, New York and Canada.

The Department of Spiritual Life

of South Carolina's Auxiliary went to work and arranged a tour for Dr. Whiston that includes North Carolina, Tennessee and Virginia as well as South Carolina.

## YOUTH

### Wyoming Rector Takes Six Acolytes on Tour of East

Richmond, Va., was one of the stops during a tour of the East by six acolytes and their rector, who with his congregation, gave the boys the trip as a reward for three years' loyal altar service.

The boys shown in the picture (l. to r.) are Roger Lowe, Bobby South, Tommy Kerby, Jackie Porter, David Hamilton and Bill Cameron. With them is their rector, the Rev. H. Thompson Rodman of St. Alban's Church, Worland, Wyo.

The trip included activities of more than a little interest to young boys: a visit to one of the country's major industrial concerns, Jones & Laughlin Steel Corp., in Pittsburgh; a night baseball game in Washington, D. C., as guests of Senator Lester Hunt of Wyo.; graduation ceremonies at Virginia Theological Seminary in Alexandria, Va.; a visit to historic Bruton Parish Church in Williamsburg, Va., and a tour of the Ford Motor plant in Detroit.

While in Richmond, the boys had lunch with members of *ECnews*.

Other stops were New York, Niagara Falls, Chicago, Faribault, Minn., and Rapid City, S. D., before their return home June 20.



Wyoming acolytes visit Virginia's capital



# THE CHURCH OVERSEAS

## Haitian Church Youth Pay First Call on Neighbors

A group of Episcopalians from Haiti paid a "social call" this Spring. Church members in the Dominican Republic, the first such visit in the history of the two missionary districts.

Since the Church was organized in Haiti, almost 100 years ago, social contacts between Church members at the two ends of the island have been limited primarily to visits of the Bishop of Haiti who has been bishop-in-charge of the Dominican Republic since 1927.

One of the problems of visiting between the two districts has been the difference in language. Haiti is the only French-speaking republic in Latin America while in the Dominican Republic, Spanish is spoken. Both visitors and hosts found their study of English gave them a means of communication.

Another problem is transportation. The short plane flight is preferred by most travelers to the 200-mile drive, part of which covers some of the most desolate desert in the world.

And a third problem is the formalities to be observed in traveling to a foreign country.

But with the encouragement of their bishop, the Rt. Rev. C. Alfred Hoegeli, some 35 young people of Holy Trinity Cathedral in Port-au-Prince chartered a local bus and took off for the Dominican Republic.

When the young people crossed the border, a message of welcome was waiting them from President Trujillo. They spent a day sightseeing in Ciudad Trujillo and went on to San Pedro de Macoris where the government provided a launch for them to make a trip to visit a near-by sugar plantation and mill. Government officials also cooperated in making visits to schools and other points of interest possible.

## Grown-up Status, Please

The Laymen's League of the Church in Hawaii is ready to stand on its own feet, members decided at one of the recent meetings, and is making arrangements with Bishop Harry S. Kennedy to hold an election of officers instead of having them appointed by him as in the past.

As further proof of the League's growing pains, the May meeting was pulsing at the seams with reports and discussions of activities—past, present and future.



*Queen Mother Elizabeth receives two bibles for her grandchildren, Prince Charles and Princess Anne, from the Archbishop of Canterbury. The Queen Mother made a special trip to Bible House in London for the 150th anniversary of the British and Foreign Bible Society.*

For example, members heard that over 5,000 tickets had been distributed for a baseball game (held in June). Then keymen voted to pledge support to the Mokuleia Youth Center for the total sum of \$10,000 to be raised over a five-year period.

Following this, members discussed two books: *Layman's Handbook* and *101 Things A Layman Can Do*. From the latter they picked projects they thought applicable to the League.

These included setting up a training school for ushers which they hope to make an annual event; establishing liaison with various service and social agencies, and appointing a member to be a clearing agent for those seeking employment and those seeking employees.

Future projects include a football game to be sponsored by the League in September and deciding whether to sponsor "The Ice Classics of 1954," an ice show containing top-notch entertainment.

## Job Well done . . .

One of the first native Puerto Ricans to be ordained to the ministry of the Church has resigned his post after 30 years of service to one congregation.

After raising this congregation from a small mission to a self-supporting parish, the Very Rev.

Aristides Villafane is turning the leadership of St. John's Cathedral and the Cathedral Academy in Sancti Spiritus, Puerto Rico, over to a successor.

When Dean Villafane was ordained in 1923, there was no Spanish speaking work of consequence in San Juan. The young priest's mission to his own people eventually grew into the largest congregation on the island and today is the Spanish congregation of the cathedral. In addition, he built up a parish day school from a half dozen students to a parochial school with just under 600.

The Rev. Francisco Reus-Froylan, son of the senior active priest of the missionary district, became canon of the congregation July 1.

## 'Overseas' Picnic

Nearly 3,000 men, women and children from parishes and missions in the Detroit area climbed aboard two steamers and took a "trip abroad" a couple of weeks ago.

They returned the same day they left, however, since they only traveled 20 miles to Bois Blanc Island which lies within Canadian waters across a narrow channel from Amherstburg, Ontario, near Lake Erie.

It was the 50th annual outing, the year's largest gathering of Episcopalians in Michigan.



## Two Great World-Wide Gatherings

*In this year of our Lord and Savior, the cause of Christianity will be given impetus because of two great world-wide church gatherings which will assemble in the U. S. A. In this issue our editors have invited two men who have been active in the planning of the Anglican Congress and the World Council of Churches to prepare editorials dealing with the significance of these two meetings. Our great editorialists are by no means unknown to the Church; Canon Wedell—a one-time editor—is chairman of the House of Deputies and Warden of the College of Preachers, while Dr. Butler of Princeton is a trustee of General Theological Seminary in New York. We welcome them to this page and underscore their comments in type.*

THE PUBLISHER

### *The Anglican Congress*

**"S**OMETHING more than the Lambeth Conference is needed." This was the judgment of the Anglican Communion Committee at Lambeth in 1948, a brief six years ago. That committee urged that between successive Lambeth Conferences there should be a Congress of representative bishops, priests and laity of all 328 dioceses of our communion. It was believed that this would "deepen the fellowship of the Anglican Communion, provide the opportunity for closer collaboration on larger issues of policy and development, and be of great educational value to the clergy and laity." The main purpose was defined as "witness to our common faith, and conference on matters of common interest."

What the Lambeth Congress of 1948 hoped for, the Episcopal Church in the United States has made possible by its invitation to metropolitans, bishops, clergy and laity to come to Minneapolis from August 4 to 13. The Anglican Congress is not convened by supreme authority but by simple invitation and its conclusions will not be understood as commands but rather as movements of freedom since the Congress is not a legislative body and all the national churches of the Anglican Communion are autonomous.

The general theme of this "spiritual parliament" will be "The Call of God and the Anglican Communion," a theme surely comprehensive and reflecting the tremendous importance of the many issues facing the Church around the world. It suggests also the God-centeredness such deliberations must take.

The Program Committee of the Congress is concerned that the Congress shall not duplicate the meeting of the World Council of Churches meeting in Evanston later in August. The task of the Anglican Congress is to answer our own family questions: What is the mission of our Communion today, and how can we best carry out that mission? There are four sub-heads: Our Vocation, Our Worship, Our Message, and Our Work.

As to Vocation the Church is called to worship,

to work, and to witness as a Church with its marks of unity, holiness, Catholicity and apostolicity. In a changing society it must take account of the challenges of materialism and Communism. It must face resurgent religions like Islam, spreading so rapidly in some areas. What contribution does God expect of us as we follow our Vocation? What is the relevance of our Vocation to the world today? The Archbishop of Canterbury has written that "The Anglican tradition holds by the appeal to history, to spiritual immediacy, and to reason. It looks for the grace of Christ as it is received through the Church's ministry and Sacraments, as it is received in personal experience, as it is received through a faithful honesty of thought and integrity of life. . . . what creates the unity of our Communion is that in its formularies it holds all three together and frankly submits all to the rule of Holy Scripture." Minneapolis should serve to make us realize afresh the strength of our vocation. Thankful we surely must be but with thanksgiving balanced by self-criticism lest we fail to employ our gifts as penitent and faithful stewards.

On the second subject of "Our Worship" the Congress will be considering one of the basic unifying factors in our Communion. Our fellowship is a cross-section of humanity cutting across boundaries which normally divide mankind. No longer is it simply a group of English speaking churches. But our Book of Common Prayer, translated into many tongues provides a center for our loyalty and brotherhood. The fact that there are many Anglican forms of that Book of Common Prayer has not lessened our fundamental loyalty to the major principles of our ordered worship. Here we see the application of one of the distinctive marks of Anglicanism: the application of its way of worship in terms understood by the people of each nation and culture.

Perhaps the greatest diversity of approach at Minneapolis will be with respect to "Our Message." Delegates will naturally tend to consider that message in terms of the existential situation most familiar to them. At the same time our world has been drawn to unity of concern through economic, social and political upheavals. The race problem, for example, is a common problem, no longer evident simply in our country or in India. The Church must face it everywhere.

The section on "Our Message" includes the individual, the home, education, race, State, work, service, national movements, international relations: all this is a part of the concern of the Church as she tries to relate her message to the world in which her members live.

The final topic for study and discussion will relate to "Our Work." This is of extreme and immediate importance to us all. In this sphere much can be gained through exchange of means and methods and by collaboration in the strategy of the missionary work of the Church. There will be specific study of



organization and methods in rural work, urban work, social service, Christian education, evangelism. Attention will be given to the role of the laity where we need to show much more strength than is the case.

A very full program for ten brief days! The scope of the program will make heavy demands on all who attend. Present indications are that approximately six hundred delegates will be registered and this reflects the tremendous interest in the occasion. We may take joy in our own host church for this Congress will be the first representative gathering of our world-wide communion ever to be held outside the British Isles. Our hope for the future shall gain strength as we meet together.

*John V. Butler*

## World Council of Churches

THE writer of this editorial—one of the appointed delegates of the Episcopal Church to the World Council Assembly which is to meet in Evanston this coming August—after making an address recently which was designed to stimulate interest in this event, was honored by a frank comment by a member of the listening audience. It ran, in effect, as follows: "Quite interesting! But why should I, a layman in a small parish, get excited about the World Council of Churches? I don't mind if a small fraction of my pledge to the Church goes for its support. I can see the value of a meeting of church leaders from around the world as they share their insights and compare methods of promoting the Christian cause. Conferences of experts in a science or business or a concern for human welfare are common enough. But the ordinary citizen is not involved until the results touch him as an individual in his home environment. Judging by your preview of the World Council Assembly, only those who actually attend will be much influenced by it. On the local scene we shall still see four separate church spires crowding each other on the village square and a score of denominations competing for membership in our cities. I have a hard enough task trying to live up to the demands of the Christian life as my own Episcopal Church confronts me with the Gospel. My Presbyterian neighbor probably feels the same way in his church. Show us how we can get together—particularly how Presbyterians and Methodists, to name no others, could be persuaded to become Episcopalians (!)—and I might get excited. But a vague thing called the Ecumenical Movement leaves me cold."

The World Council of Churches, it may be said at once, may not produce marvels of church union as between competing denominations on our town square. The word "churches" in its title means what it says. Each "church" is left free to remain isolationist so far as its internal life is concerned. In fact, little, if any, pressure will be forthcoming at Evans-

ton for immediate mergers of independent communions. The primary concern of the World Council lies elsewhere—in clarifying the common witness which the people of God, of whatever name, are called upon to exhibit to the world.

The main theme which has been chosen for the Evanston Assembly's deliberations is "Christ, the Hope of the World." A preparatory pamphlet, the product of years of work on the part of representative theologians from all the major Christian communions, is to form the basis of the Assembly's discussions. It brings into the open the fact—plain to read in city and town in America, as throughout the world—that the Christian faith today is involved in a war against gigantic rivals. Communist atheism is one obvious enemy. But other enemies, equally threatening, confront us at home. The World Council will discuss, for example, such rival faiths, falling within the general category of secularism, as Scientific Humanism and even Democratic Humanism. Separately, or jointly, these symbolize a faith in man in place of God.

The intricate and baffling problem of church unity as between churches is one thing. Those who are worried about premature unity projects can rest content that the World Council will not precipitate crises. But does God call us to no other task than the preservation of our particular inheritance of divine grace? Are isolationism and separateness our primary vocation? May He not demand of us instead that we join with His children throughout the world in their and our common tasks of evangelism and of confronting together "the principalities and powers and spiritual hosts of wickedness in high places" which are the declared enemies of Christ. Surely, these enemies do not consist of members of other Christian communions, however much we may think they lack our Church polity or our forms of worship.

Seen against the background of the flaming ramparts of our world under judgment, the concerns of the Gospel of Christ which we share with God's people of other communions far outnumber our differences. First things do come first. The World Council will remind us of these. Evangelism has already been mentioned. Other topics for mutual discussion will be our common Christian witness as citizens at home and on the international scene, our wrestling with the problem of race relations, and, by way of a novelty introduced into ecumenical discussion for the first time, the call to the laity of all churches to take their full share in the life of the people of God as they witness to the Gospel.

To emerge from isolationism of whatever kind is uncomfortable and costing. Churches find it no easier than do nations or individuals. But this is the sacrifice which the Holy Spirit is clearly asking of us in a day of global earthquake. God is gathering His scattered flocks to prepare for the coming of His kingdom. We dare not be absent.

*Theodor C. Wedel*





The first bishop to be

# NOW I

## PART I

OUR diocese was named Yunkwei, as it took in all the territory of two provinces, Yunnan and Kweichow, in Southwest China. Yunnan is in the west while Kweichow is in the east. Work was almost equally divided between these two provinces, half of the colleagues being stationed in Kweichow under the charge of the newly appointed archdeacon.

The Communist forces were sweeping from east to west in the Fall of 1949; soon Kweichow was under the claws of the Red and fenced off by his Iron Curtain. We in Kunming, Yunnan, the see city of our diocese, were entirely cut off from our fellow workers in Kweichow. Rumors spread like wildfire, thousands were imprisoned, and hundreds brutally massacred in the cities and towns of Kweichow. Day in and day out, we all went out in the daytime, trying to make some contacts with our workers in Kweichow by means of telegrams or radiograms, and at night we gathered together in the Diocesan House and prayed for them. But it was all fruitless and hopeless!

Almost two months went by and we had not had a word from any one of our workers. Whether they were living or dead was the biggest question. If still alive, what could we do for them? Anxiety piled up daily! At last, on the 28th of November, 1949, I called an emergency meeting of the members of the Diocesan Standing Committee. The main subject on the agenda was the work and the workers in Kweichow. With a heavy heart, every member of the committee came to the meeting but, with the help of God, a wise resolution was unanimously passed that a Yunkwei office be established in

Hongkong, a British colony, from where our workers in Kweichow might be contacted. As discussion went on, more serious problems were raised one by one. Rumors and stories had been circulated that the first action of the Communist regime would be to decentralize the Church organizations and localize the ecclesiastical authorities; that English would be forbidden to be used, and that funds or financial assistance from abroad would be cut off, etc.

To cope with this delicate and complicated situation, whether true or false, and also with a view to the possibility of the turning over of the Yunnan provincial government to the Communists, it was decided that a competent representative, and Chinese, should be chosen, one who had an intimate knowledge of the characteristics and problems of each individual worker and was capable of making connections in Hongkong so as to send assistance to our workers, and who also had the knowledge of our Yunkwei patrons abroad.

(I had decided that in this time of emergency I should remain in order to give peace and consolation to our colleagues. I had written and asked the House of Bishops in China for permission to be absent from its called emergency meeting to be held in Shanghai first part of December.)

Going over the whole list of workers for a possible candidate for this important and complicated post in Hongkong, we found none except myself and, possibly, my wife, who was not a paid worker and, therefore, the Diocesan Standing Committee had no right to send her. But after much discussion, one member moved that my wife, whether the committee had the right or not, be

requested to go down to Hongkong and establish the Yunkwei office there, for the sake of the work and the workers. With much hesitation, I let the proposal be seconded and passed.

After the meeting, the request was presented to my wife. She unhesitatingly turned it down flat, saying, "In the time of emergency, as was true many times in the Second War, my husband and I have always been separated. This time we have decided to remain together for better or for worse, and we will stay together. Please get somebody else!" I was then on the horns of a dilemma, much confused, and did not know what to do. For the sake of God's work and the workers, I felt it was my duty to ask her to go, as she was the one person in the whole diocese qualified to render that complicated and important service. On the other hand, in a time that was so uncertain and critical—no one could foretell what would be next—I personally agreed with her on staying together. I was indeed at the crossroads, particularly when she was so determined that no one could even discuss the subject before or with her. In my bewilderment, I asked all concerned to pray more about it.

This unhappy situation worried her a great deal, so much that at night her old illness, asthma, came back to her. She had to stay in bed resting, but was really restless. While annoyed at me and the members of the standing committee, she was a devout woman and prayed for her recovery and God's guidance in this muddle. Three days later, her asthma was gone and she was on her feet again. Looking rather happy in the bright morning sunshine, she com-



led by the Chinese Communists relates his experiences

By QUENTIN K. Y. HUANG

# CAN TELL

mented, "I guess I have to listen to God rather than my own wish, but this is the last service and there is to be absolutely no more separation in any emergency!"

"This illustrates," I said, "that with man it is impossible to change your mind, but not with God."

So she began to pack while I went out to make reservations. At 10:00 a.m., on December 3, I was at the ticket office and found that all tickets for the flights on December 4

Five days later, on December 9, Lu Han, Governor of Yunnan, surrendered himself to the Communist regime. It was only by the providence of God that my wife left, and left in time. Her departure, at the time a "black cat" to us, later turned out to be a great blessing of God. ("Black cat" in China means misfortune and poverty, as one of the Chinese sayings states, "Cats brings poverty, while dogs bring prosperity.") By the grace of God, my escape later was made much easier!

O God, how mysteriously Thou didst prepare and work for the care and protection of Thy unworthy servants!

*(Before the month was out, Bishop Huang was arrested by the Communists on false charges and imprisoned in a wooden cage, six by eight feet, with 17 other persons. It was almost two months before his trial, related here, began.)*

For the first seven weeks there was no trial held at all. This was called the study and self-examination period during which, on one hand, cases were allotted to Communist judges for investigation. Most of these were high school and college students under the direction and supervision of a few Communist judges, formerly trained in Yenan, Shensi (the Red Capital between 1934 and 1949) or elsewhere, and were directly responsible to the Ministry of Public Safety of the Communist regime. On the other hand, the prisoners were busy studying the Communist books, writing book reports and reviews, discussing and writing their autobiographies and confessions again and again. Autobiographies and confessions were collected and studied carefully

by the authorities of the Self-Salvation Association. Comments were written on the back of each paper and they were then turned over to the assigned judge. Only after all this were our long-hoped-for trials started!

Trials were divided into two classes; the unimportant cases were tried in the afternoon while the serious were at night. For the afternoon trials, each judge was assigned a small room outside the inner gate of the jail proper. The judge called his assigned prisoners one by one for trial. Sometimes a teacher was tried by one of his students; at other times, a manager of an institution or bank was tried by one of his subordinates. As a rule, judges were very friendly, cordial, and courteous to the accused, sometimes so much so that their artificiality was not hard to detect.

The judge sat down on one side of a desk in the room and the one being brought to trial was often asked to sit down on the other side. Not infrequently, cigarettes were offered to the accused if he was a smoker. They were so friendly and congenial that once in a while, deceived by their attitude, a prisoner took advantage and argued with the judge, sometimes even scolding him or beating on the desk between them. No matter what the accused might do, the judge always remained calm and friendly externally. However, the truth was—as we later found out—that one prisoner, because of his anger at the judge, was chained with a heavy leg chain and another, for scolding his judge, was shifted to another jail at night for disciplinary purposes.

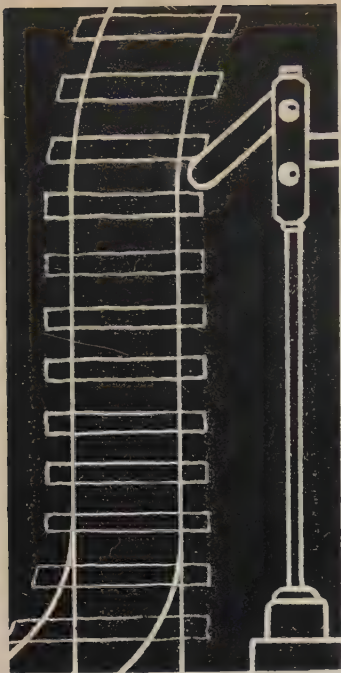
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*The author, now a refugee in the U. S., is a bishop of the Holy Catholic Church in China, educated in Episcopal schools there and ordained in the U. S. after study at the University of Pennsylvania and the Philadelphia Divinity School. Elected a bishop in his homeland in 1947, he came to California for his consecration. He returned to China and was hard at work organizing his diocese when the Communists took over. The story he tells is published by Morehouse-Gorham Company of New York.*

had been sold. Just when I was about to decide to get tickets for her and Joy Ann, our daughter in Kunming, for the next flight on December 6, two men came in and expressed their deep regret for the necessity of postponing their flight to Hongkong. The booking authority consented and happily turned over the tickets to me.

So the next day my wife and daughter flew down to Hongkong. This proved to be the last commercial plane. After that, the military authorities in Kunming seized every plane, both commercial and military, for their own use.





# Conversation Between Trains

By MARIA F. SULZBACH



Profile of internationally known Swiss theologian, Karl Barth, a singularly happy, uninhibited person who has more than once landed in hot water trying to remain a political non-partisan.

FOR most foreigners who visit Switzerland the old city of Basel on the Rhine has usually meant a short stop-over between two trains. If they were very artistically minded they sometimes would prolong their stay to look at the famous Holbeins at the museum. For the last twenty years they have had another motive for skipping trains; to chat, if he had time for them, with world famous theologian Karl Barth.

Like many other great men, Barth is a kindly, simple, unassuming person. He receives all his callers, simple students and celebrities alike, with great warmth and makes them feel as if he had nothing else to do but to answer their questions.

Barth lives not far from Basel University in a modest two-story red sandstone house surrounded by a small garden studded with rose bushes. The street has the appropriate name "Pilgrim's Road" (Pilgerstrasse). On the first floor two rooms are set apart for his work. Both of them are lined with books from floor to ceiling. They are used by his faithful friend and assistant, Charlotte von Kirschbaum, who has worked for him since the early thirties.

Barth was born in Switzerland in 1886. Having finished his studies in 1913 he was appointed pastor of the Swiss Reformed Church in the tiny village of Safenwil not far from the

German frontier. Perhaps it was World War I, which shook even the foundations of a sleepy Swiss village, that made him reread and rethink the New Testament and in particular the Epistle to the Romans. By the end of the war he had written a book on the subject. His was a big manuscript and no publisher wanted to take the risk of publishing such an ambitious work, whose author was a young and obscure minister. The publication was finally financed through the help of Rudolf Pestalozzi, a wealthy industrialist and a friend of Karl Barth. That was in 1919. A completely rewritten second edition appeared in 1921.

It is difficult to give an idea of the passion which permeates Barth's *Epistle to the Romans*. It struck the tired post-war world like an exploding bomb-shell and became at once a theological best-seller. As against the cold study of biblical exegesis here was a young thinker who had nothing but contempt for the then popular form of rationalized Christianity for which Jesus Christ was just a good man who had

pointed the way for making our world a better place to live in. Barth had taken up the fight against all that 19th century liberal Protestantism stood for. He was the impassioned prophet of a God-centered Christianity. Christianity, so he reminded his readers, stands and falls on the belief that Jesus was nothing less than true God and true man; that he came on earth not to make us happy, but to save us, and that each of us has the continual responsibility of accepting or rejecting God's grace, not as a human but as a divine possibility.

Barth's angry attack on the self-righteous Christianity of the preceding period was greeted enthusiastically by the disillusioned post-war Europe of the twenties. The hitherto obscure country parson was asked to join the theological department of the University of Goettingen. A few years later he became a member of the famous theological faculty of the University of Bonn.

Barth has always been a fighter. There are many Europeans today, not just theologians or admirers of his, who think of Barth as one of the few virile, upright and undaunted personalities of our time. He has often got himself into hot water for trying to remain a political non-partisan. "A good Christian," says

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EDITOR'S NOTE: The publication of this article does not indicate endorsement on the part of this magazine of the theology of Dr. Barth. This personality study appears here because Karl Barth's writings and teachings have produced a world-wide impact.



# Two-Way Spokesman

Dear Dora Chaplin:

In our parish recently we had a Young People's Day. We had some talks and a question period afterwards, but I didn't get a chance to let my question answered. One of the speakers kept mentioning that each of us should be a "Spokesman for God." I have thought about this a lot. My religion means a lot to me, but I find it hard to talk about it. Do you think this is wrong, and how can I be a "Spokesman?" P.S. A boy who has added his name to this letter.

Mary T. (16 years)  
Tom K. (16½ years)  
Michigan

Dear Mary and Tom:

I think your question is answered best in a prayer we often say together in Church—that is, A General Thanksgiving, on page 19 of the Prayer Book. Here we read "that our hearts may be unfeignedly thankful; and that we show forth thy praise *not only with our lips, but in our lives* . . ." You will see there the suggestion that there are *two* ways of being a "Spokesman for God."

Not everyone has the same gifts, and even those who find it easy to speak about their faith sometimes serve God best by keeping silent. At other times it is absolutely necessary for us to speak up, for we are denying Christ if we refuse to do so.

Let me try to give you some illustrations: Have you ever had someone so enthusiastic about an idea or a project that they condition you against it by talking of it continually? If they had only let you alone,

you think, you may have come around to take an interest in it by yourself. We must guard against hurting the cause of Christianity that way, especially when we are among people who have had unhappy religious experience. When the Prayer Book speaks of "showing forth praise in our lives" it is really talking about the language of relationship. This is one of the deep and sure ways of helping others to understand the love of God. (Of course, through cruelty and unkindness we can also deny it through wrong relationship.) Some people have been so badly hurt that telling them in words is no use to them. God uses Christians to *act* in His way first, and then the lost or puzzled people begin to wonder. They see sincerity and they see people caring for them without any desire for reward, and they begin to ask within themselves, "I wonder what the power is behind that life?" (Or, if you want more modern language, "What makes him tick?") Slowly they are drawn into the Church. I knew a little boy born in a concentration camp who had had many terrible things happen to him. When he arrived in this country he told his Christian sponsors very firmly, "I don't want to hear anything about

God or Church," and they were wise enough not to force religious words on him until he was ready. After some long time he knew enough about people who cared for him to realize there was Someone behind it all, and slowly he was drawn into their ways of worship.

Even when we do not find it easy to speak of God, there are times when we must do so. Among others, there will be those occasions when we hear untrue accusations against Christianity, and we shall often find people who have very strange notions (sometimes completely childish ones) about the Church. It is our duty to learn to "defend the faith" as well as we can. We shall not be able to do this unless we take the trouble to find out *what we believe and why*. Every Christian should study his Bible and the faith and practice of his Church, otherwise, especially as he grows older, there will be plenty of clever people who can out-talk him. This is one reason why good discussion groups in Young People's Fellowships are helpful. Do you ever discuss these matters in yours? If we equip ourselves in this way we can praise with our lips as well as our lives, and you will be surprised

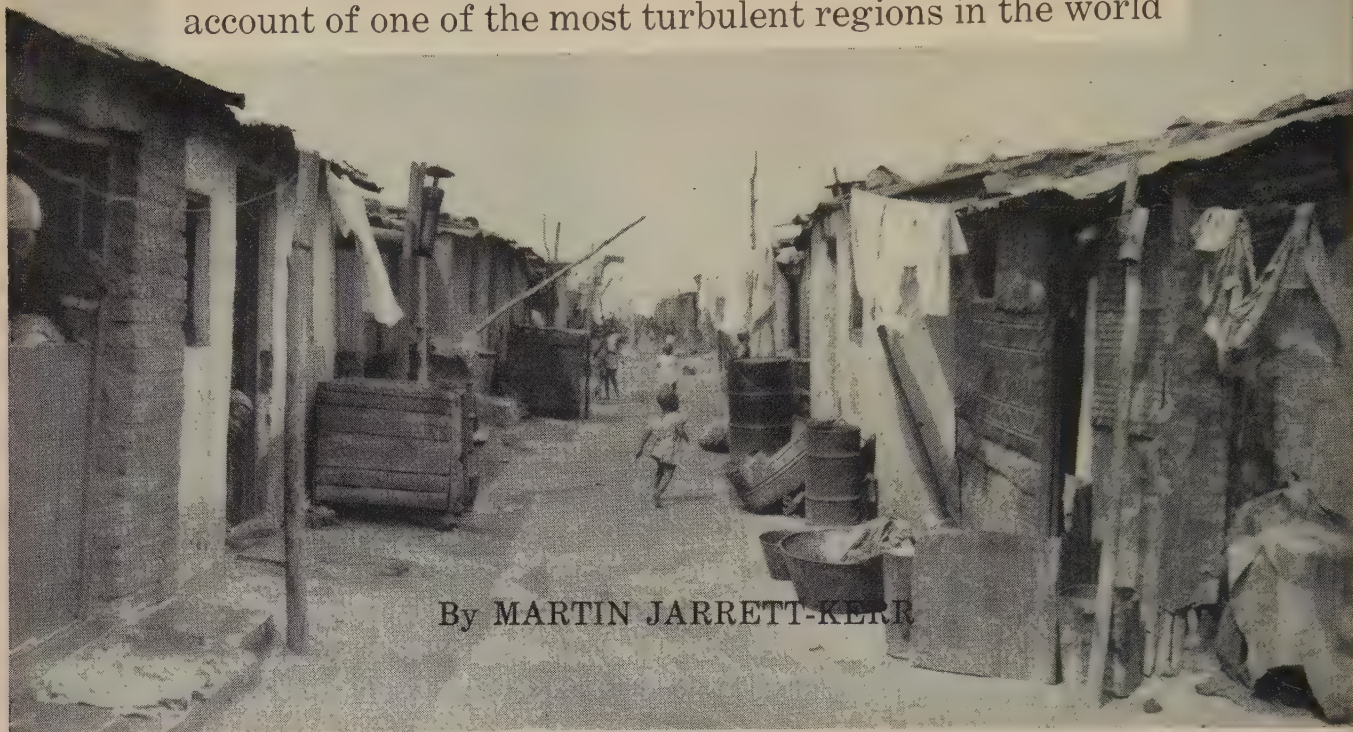
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A. Devaney, Inc., N. Y.



A priest in the Church of England presents a personalized account of one of the most turbulent regions in the world



By MARTIN JARRETT-KERR

## APARTHEID . . . (Segregation)

# South Africa Dilemma

EVERYONE knows that the only real issue in South Africa is the "native question". But most people there do not like discussing it much. It is either too embarrassing or too explosive or both. And what makes it worse is that the United Party supporters (Moderates), who are mostly urbanites and industrialists, do not know the Africans, apart from their house-girl, who is usually barely literate.

The Nationalists (i.e. most, though not all, of the Afrikaners) know the 'native' much better than the U. P.'s do, but they know the rural 'native', who is still very primitive. Neither party knows, nor likes to acknowledge the existence of, the educated African. Of course, he is in a tiny minority, but he is a growing force in Church and State and to ignore his existence is plain silly.

There are two ways of dealing with him: (1) to plan for this ultimate containment, if not abolition (this is the Nationalist way); (2) to acknowledge him and give him scope (the Liberal Party way). There is also a

third way, which is not dealing at all: letting him drift (this is the U. P. way). The U. P. has talked much about the necessity of 'integration of the native', but its plans for doing so are so nebulous as to be non-existent.

The Liberal Party way is bound to lead, in the end, to political integration and the Liberals are realists enough to understand it. The U. P. still reflects the feelings of 95 per cent of Europeans ("Political integration? Never!") and so is left with a reluctant acceptance of a policy of drift which will end at the same non-acceptable goal.

What then of the Nationalists' way? It has been clearly outlined by Prime Minister Daniel F. Malan in his famous letter to the Rev. John Piersma in Michigan. (Mr. Piersma, minister in charge of the Oakdale Park Christian Reformed Church, Grand Rapids, Mich., wrote Dr. Malan seeking his point of view in the South African segregation problem. The prime minister replied in a much-publicized report.) His boasts of what has been done for the 'native' can be

safely ignored. Figures can be made to support any case, and other figures which might spoil such a case—the comparative figures spent on education for Europeans and Africans, the *real* situation in native housing, the amount contributed by Africans in poll tax, and the total economic value of the cheap native labor provided by the African—can be quietly left out.

What is significant in Dr. Malan's letter is that it envisages almost entirely the rural African, and the African 'intellectual' is again simply ignored—and with good reason—for lying back of the letter are the bills passed, or about to be passed, by the Nationalist government. The most contentious is the Black Spots Bill, moving 60,000 Africans from an area four miles out of Johannesburg to an area eight or even twelve miles out, but this is only an example of a wider policy.

The Minister of Native Affairs, Dr. Verwoerd, the most hated minister in the government, steadily refuses to give freehold rights to Africans evicted under this bill, except in



native 'reserves', most of which are in the country and many miles away.

Why? It is because the Nationalists believe in a mobile labor force for the big towns, and violently oppose any steps which will give the Africans any roots except in the reserves. When last year a big mine owner, Mr. H. Oppenheimer, urged the building of family compounds for African mine workers, Dr. Verwoerd rejected the suggestion brusquely. He prefers a fluid labor force of men who work in enforced celibacy for nine months of the year on the mines and then return to the country for three—a practice which leads to restlessness and immorality.

This, at any rate, is the nearest that the Nationalists can get to their dream of 'total apartheid' (policy of separation). Dr. Malan's Church, it ought to be remembered, has officially urged total *apartheid*, however impractical, and has even declared that partial *apartheid* leads to injustice to the African, as of course it does.

All Nationalist legislation can be understood as aiming at the maximum *apartheid* that is practicable. The most serious, from a long-term point of view, is the Bantu Education Bill, passed last year. It is based

on the Eiselen Report of 1939, and anyone wishing to understand Nationalist policy must read that report. Dr. Verwoerd, presenting it in the House, made no attempt to conceal the fact that it was designed to "fit the native for his subordinate place in society."

Hence its provisions:

■ The increase of facilities to educate Africans up to "standard" (bare literacy, enough to do manual work or take errand boy jobs). Education beyond that would be limited to the bare minimum necessary to staff native schools, provide native nurses, and as many clerks and typists, as the modest expansion of African industries and institutions will require—to be paid for by Africans themselves.

■ The separation of Africans into their old language-groups, with, at present, the incredible provision that a child shall speak the language of its father, not its mother. The ejection of Africans from the two universities that at present still allow a modest, and carefully controlled, race mixture, without any real prospect of equal facilities being offered as an alternative.

■ The reduction, if not elimination, of the influence of non-Afrikaner (i.e. 'liberal') missionaries.

No missions will be allowed to put up new schools anywhere, even to replace in new areas those which have been rendered useless in the old by movements of population. Mission sites, when granted, now have clauses attached to the lease which empower the Minister of Native Affairs to cancel it at once if in his opinion the clergyman concerned is influencing his congregation against the government, which does not necessarily mean taking part in politics.

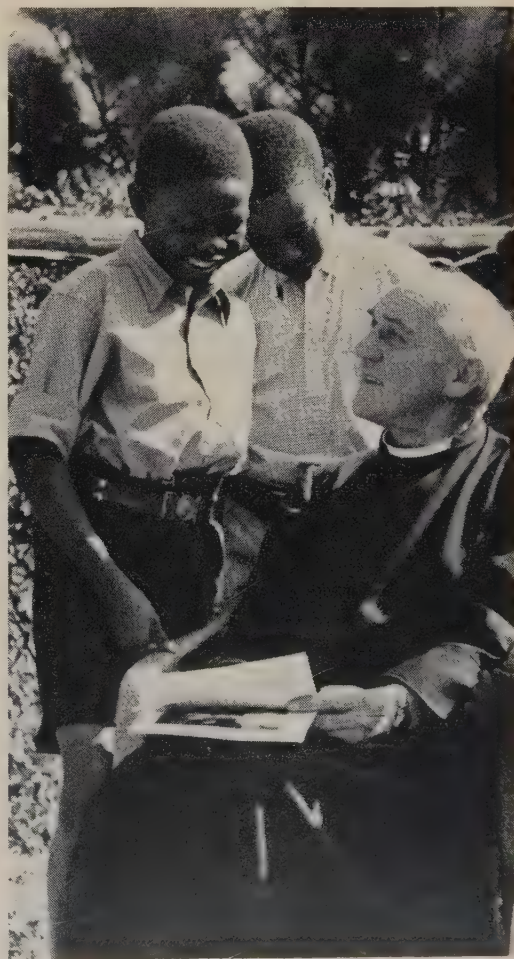
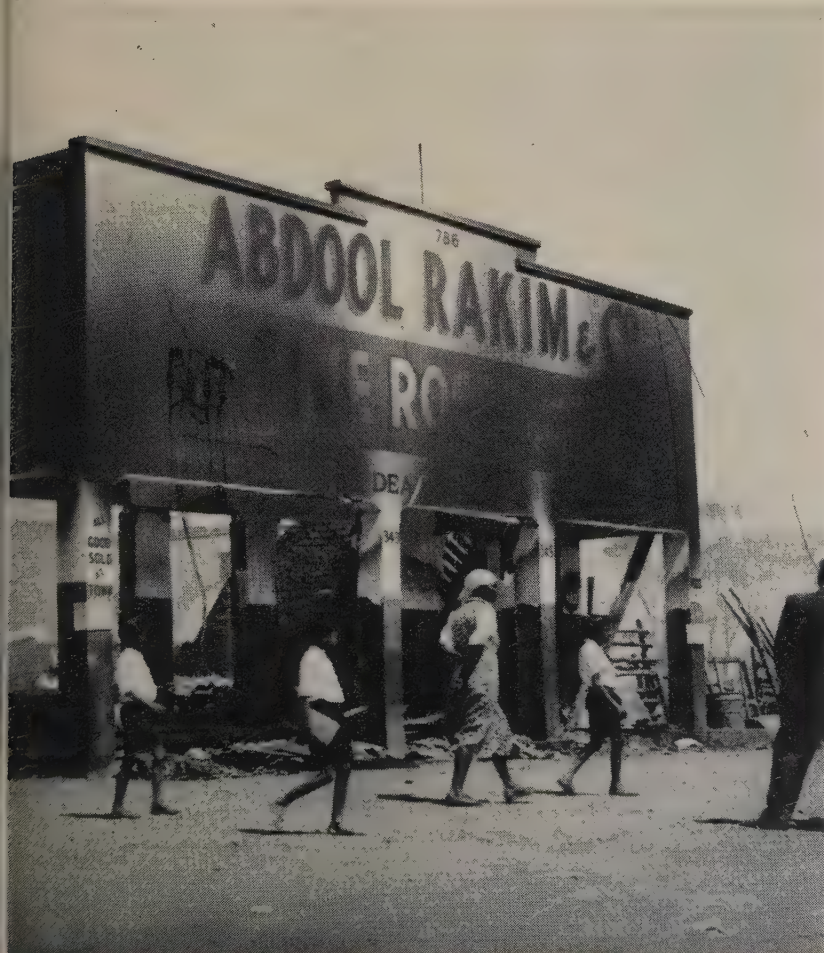
There has even been talk in the House of the advisability (from the Nationalist point of view) of forbidding European missionaries to live in native areas at all. It must be remembered that in the Suppression of Communism Act any 'incitement' of the African can be interpreted as 'Communist' and lead to imprisonment.

What is so curious in all this legislation is that so many of the Afrikaners themselves are devout Calvinistic Christians and see this policy of "as much *apartheid* as we can wangle" as the fulfilling of a Chris-

(CONTINUED ON PAGE 28)

*In an atmosphere of riots, violence and seething tension (l.), the Church (r.) has a soothing influence*

United Press





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# Luminous Disclosures

By EDMUND FULLER

A NEW BOOK by Paul Tillich always is a notable event.

► **Love, Power, and Justice.** By Paul Tillich. Oxford University Press. 128 pp. \$2.50.

Frankly, this is rather concentrated going. It is not as readable as *The Shaking of the Foundations*. Professor Tillich discusses love, power, and justice in terms of ontology, that is, of *being*. Those who have read *The Courage To Be* will find this new book closely related in concept.

The difficulties in it should not deter anyone deeply concerned with these problems, even if he has a minimum of formal philosophical-theological equipment (as I do). Among puzzling pages which demand to be read, re-read, and pondered, there are wonderfully luminous disclosures.

"Either love is something other than emotion or the Great Commandment is meaningless."

"Politics and power politics are one and the same thing. There are no politics without power, neither in a democracy nor in a dictatorship... Unfortunately, however, the term 'power politics' is used for a special type of politics, namely that in which power is separated from justice and love, and is identified with compulsion."

"One could say that constructive social ethics are impossible as long as power is looked at with distrust and love is reduced to its emotional or ethical quality."

Through a wrong leniency "a person may be driven towards a thoroughly criminal career. This means that he has received neither justice nor love, but injustice, covered by sentimentality."

"... it is not compulsion that is unjust, but a compulsion which destroys the object of compulsion instead of working toward its fulfillment."

I cannot quote even a significant portion of the readily accessible riches of the book. The thesis by which Professor Tillich establishes the unity of love, power, and justice is too complex to summarize. I close with one final quotation:

"Love must destroy what is against love, but not him who is the bearer of that which is against love. For as a creature, he remains a power of being or a creation of love. But the unity of his will is destroyed, he is thrown into a conflict with himself, the name of which is despair, mythologically speaking, hell. Dante was right when he called even hell a creation of the divine love."

This reminds me of the fact that last year I recommended a modern blank verse edition, complete, of *The Divine Comedy*. At that time I was not acquainted with Dorothy Sayers' marvellous translation and exposition of the *Inferno*, to which I feel I must call your attention.

► **Dante: The Divine Comedy: I. Hell.** Transl. & ed. by Dorothy L. Sayers. Penguin Classics. (Paper) 346 pp. 65¢.

You'll never get a better sixty-five cents worth than this. Any large bookstore could get it for you. In her wonderfully breezy rhymed translation (which she argues is far more faithful to the original than the pompous effect of most blank verse versions) she will give you a rare reading experience. In her superb historical-critical-biographical Introduction, and the copious interpretive notes appended to each canto you will find yourself reading a brilliant piece of Christian apologetics. She has restored this work to the modern mind which has tended to relegate it to mediaevalism. I must acknowledge, as does she, some priority in this latter respect to Charles Williams' *The Figure of Beatrice*. Happily, Miss Sayers is at work on the *Purgatory* and *Paradise*, completing the *Comedy*.

► **What Is the Priesthood? A Book on Vocation.** By John V. Butler and W. Norman Pittenger. Morehouse. 211 pp. \$3.00.

The best brief summation of this fine book is from the Foreword by Bishop Bayne: "It is written for the enquirer, primarily—for the student examining his own nature, or the layman impatient for some clearer sign of vocation—yet it will help men



## RECOMMENDED READING

**Love, Power, and Justice.** Paul Tillich. Oxford. \$2.50.  
**Ante: Hell.** Tr. & Ed. by Dorothy L. Sayers. Penguin. 65c.  
**The Confidential Clerk.** T. S. Eliot. Harcourt. \$3.00.  
**The Secret Stair.** Phyllis Bottome. Harcourt. \$3.50.  
**Saints In Hell.** Gilbert Cesbron. Doubleday. \$3.75.  
**Christology of the Later Fathers.** E. R. Hardy. Westminster. \$5.00.  
**Paul the Apostle.** G. Ricciotti. Bruce. \$7.50.  
**Everyday Life in New Testament Times.** Bouquet. Scribners. \$3.50.  
**Protest.** G. Bromley Oxnam. Harper. \$2.50.  
**But We Were Born Free.** Elmer Davis. Bobbs-Merrill. \$2.75.

long-ordained, as it helped me, by the clear and swift strokes by which the classic form of the priesthood is outlined."

► **The Christian Hope and the Task of the Church.** Harper. \$5.00.

This is an official publication emanating from the World Council of Churches, preparatory to the Evanston Second Assembly convening in August. It contains six ecumenical surveys and the Report of the Assembly prepared by the Advisory Commission on the Main Theme 1954.

These papers are:

"Faith and Order—Our Oneness in Christ and Our Disunity in Churches." "Evangelism—The Mission of the Church to Those Outside Her Life." "International Affairs—Christians in the Struggle for World Community." "Intergroup Relations—The Church Amid Racial and Ethnic Tensions." "The Laity—The Christian in His Vocation."

Obviously this is an important book for the attention of Christians.

► **Meditations In His Presence.** By James W. Kennedy. Seabury. 245 pp. \$3.25.

This is described as "a devotional companion to the Church year." Dr. Kennedy has written meditations and interpretive comments upon the Collects, Epistles, and Gospels over the whole scope of the Prayer Book. These are suitable for use in the services of worship, as he has used them at Christ Church, Lexington, Ky., over the past six years, or for private reading. They are of no more than two-minutes' duration in any case. Clergy and laity alike will find them moving and illuminating.

► **Each One Teach One:** Frank Laubach. By Marjorie Medary. Longmans. 227 pp. \$3.00.

A fascinating biography of Laubach and an explanation of his extraordinary world-wide mission of Christianity and literacy. It is valuable from the aspects of Christian missions, international problems, racial relations, education, and as a portrait of one of the rare human beings of our times. Frank Laubach is one of that chosen few who do not believe in impossibility.

► **Christian Deviations.** By Horton Davies. SCM Bookclub. 126 pp.

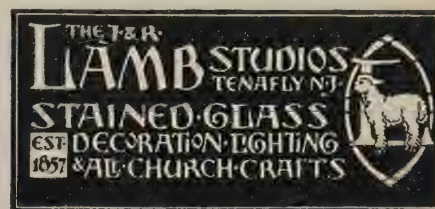
An interesting discussion of some ten cults, off-shoots, or peripheral groups around Christianity, some more directly identified with it than others. It sums up briefly the histories and beliefs of Theosophy,

Christian Science, Spiritism, Jehovah's Witnesses, Mormonism, Seventh Day Adventism, and others.

► **The Huguenot.** By Donald Douglas. Dutton. 384 pp. \$5.00.

A book of interest both in its historical and religious aspects. It deals with the dispersal of the Huguenots in the 18th Century. The focus is

(CONTINUED NEXT PAGE)



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upon those who came to make a significant one of the multiple contributions to Colonial America, especially in the person of Apollos Rivoire, silversmith and father of Paul Revere.

► **A Half Century of Union Theological Seminary, 1896-1945.** By Henry Sloane Coffin. Scribners. 261 pp. \$2.50.

So great have been the contributions of this remarkable institution to American religious life that Dr. Coffin's informal history cannot but

be of interest. (The first sixty years, from 1836, have been recorded before.) Its value is the greater, with its tracing of trends and its sketches of eminent personalities, because Union has seen so much of the religious controversy characteristic of the last twenty years particularly. It has encompassed the considerable range of personalities and ideas from Niebuhr and Tillich, for instance, to Harry F. Ward. It is one of this country's centers of free teaching and free inquiry. END

## SOUTH AFRICA DILEMMA

(CONTINUED FROM PAGE 25)

tian, missionary obligation to the African.

True, 'total apartheid' might remove some of the gross maltreatment of the Africans by Europeans such as the kind of case we had recently when an Afrikaner stamped and beat an African to death on the road in front of the victim's wife because he did not get off the pavement quickly enough.

True, perhaps the missionaries have sometimes equated the imparting of Christianity with the imparting of European dress. But the picture of 'preserving African culture' which Dr. Malan and the Eiselen Report draw is pathetic. Ask any educated African what African culture there is to preserve and he will tell you there are some pretty dresses and some spectacular dances which improve tourist trade but nothing else, unless Dr. Malan means such tribal customs as ritual murder.

In the long run the Nationalists' policy is bound to fail; history, economics and human nature are against it. But how long will the run be and what will happen in the meantime? The quite remarkable self-discipline shown by the Africans during the 1952-1953 'Defiance Campaign', in which men who had had no training in 'passive resistance' refrained from resorting to violence (the much-publicized riots have a different explanation and origin) shows that there is a potentiality of controlled leadership among the blacks which is not to be despised. All responsible Africans I have met utterly repudiate anything like Mau-Mau methods, but the sit-down or go-slow strike is a possible weapon.

There is very little doubt that there will be sporadic outbursts of violence among the African workers nor that these will be ruthlessly and bloodily put down by a police force which is really a military weapon.

And in the meantime those who still believe in, and have opportunity to practice, racial equality will have to go on taking such occasions as are still left to bring black and white together in worship and discussion and social intercourse.

It is truly astonishing how few whites in this country have ever sat and listened to, say, a lecture or a sermon from a black man. How astounded they are at the experience when they get it, and how still more amazed they are to hear of such events as the Induction of a European Minister by an African Moderator, or the appointment of an African Father (as in our own Community) to be head of a mission with three European priests working under him. But the possibilities of such a witness are certain to become less and less frequent. Already there has been an attempt by the government authorities to interfere with a Roman Catholic seminary in Natal in which whites, coloreds and Africans are prepared together for the priesthood, and popular reaction among Afrikaners, as evidenced by the correspondence columns in African newspapers, to any such interracial activity is viciously hostile.

Most of this, naturally, plays into the hands, not of the 'Communists' among the blacks but of the African Nationalists. There are Africans, though not, I would say, among the most intelligent, who welcome the furthering of *apartheid*, as the only hope of speeding up self-determination for their own people. However, within the last two or three months these African Nationalists have begun to see the delusive nature of such hopes, now that they have had time to study the Bantu Education Bill and to calculate its effects: self-determination with a ceiling imposed by almost total withdrawal of facilities for higher education does not, after all, seem such a bright prospect.



But, the Church will go on; and is even faintly possible that elements within the Dutch Reformed Church may help, even if only by causing a rift within that Church. The calling by the DRC of a conference of all churches (except the Roman Catholic) last year, to be followed by an inter-racial conference of the same churches this year, is hopeful. Last year's conference only showed the gulf between the DRC and all the "English-speaking

churches" in South Africa, but also revealed some notable cracks within the DRC itself. The chief paper, by an Afrikaner professor of theology, was anti-apartheid, and the sense it engendered of "a traitor in our midst" tended to emphasize the seriousness of the cracks. As we pray that these cracks may widen, to let in light, we ask your prayers that we may be faithful and unhysterical in our continued witness to God's truth as we see it. END

## TWO-WAY SPOKESMAN

(CONTINUED FROM PAGE 23)

to find that the more you try to do it, out of gratitude to God, the more strength He will give you for this work of *witnessing*. I am sure you will both eventually, in some way or other, become "Spokesmen for God."

*From a clergyman's wife:*

"A mother has asked me to recommend reading for her intelligent sixteen-year-old daughter that will explain to her the position and value of the Episcopal Church over against the Roman Catholic. The girl has been attending a Roman Catholic convent school and wishes to become a convert, though brought up an Episcopalian."

I am afraid I do not know of suitable reading for the sixteen year old girl you mention. It seems to me very natural that she would want to go in the same direction as her classmates, she being at an age where the acceptance

of her group is so important to her, and she probably feels left out. As I am sure you know, more teaching is done through our relationships than through the printed word, so if the girl is happy in her school she would naturally want to become part of the fellowship.

Will you have an opportunity, or will her Rector have an opportunity, to talk to this young person? I expect you know "Infallible Fallacies, An Anglican reply to Roman Catholic Arguments," by Some Priests of the Anglican Communion. This, together with Paul Blanchard's "American Freedom and Catholic Power" (Beacon Press—\$1.95) would be an excellent basis for any adult who wanted to counsel her. (The first book is published by Morehouse-Gorham Co. at 35¢.)

There are several reasons why

teenagers want to change their denominations, as well as the one given above: It is a normal time to try to cut the "apron strings" binding them to their parents, and this often takes the form of taking the opposite view both in politics and religion. Secondly, I think some of our young people move away because they are not sufficiently grounded in what our communion stands for. They see dramatized in other places what they do not know we already possess.

While I am very skeptical about her "reading herself in," I think it would do no harm for her to understand through a few of the Forward Movement Publications pamphlets some of the essentials she should know. For instance, do you know *Discovering the Episcopal Church*, 12¢, *The Episcopal Church*, 3¢, and Dr. Wedel's, *The Holy Catholic Church*, 15¢, all published by Forward Movement, 412 Sycamore Street, Cincinnati 2,

Ohio? There might be others on their list, e.g.—*Twenty Questions about the Episcopal Church*, at 5¢ a copy. I am sure, however, that none of this will help as much as *contact with convinced and informed people*. As I do not know the situation, it is difficult to advise further. The summary of what I am trying to convey is that the girl's inclinations at the moment are probably being dominated more by the emotion than the intellect, and therefore, no amount of reading can take the place of friendship *and a sense of belonging*. END

In the July 25 issue, Mrs. Chaplin answers a worried teen-ager's queries about the Cross. How does the Cross fit into our thinking as a symbol? Is it sacrilegious to hold money up to it during the Offertory, or to bow when it passes in procession?

## What's Your Question?

Worried about a question . . . stumped for an answer . . . mixed up? Why not write Dora Chaplin, c/o Episcopal Churchnews, 110 N. Adams St., Richmond, Va.

# WOMEN WHO READ THIS



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## NOW I CAN TELL

(CONTINUED FROM PAGE 21)

Every trial was started with the autobiography of the accused, which was to be told clearly and continuously, from the time of his birth to that of his arrest. Any hesitation or reluctance in telling the story was taken as a sign of dishonesty or an attempt to hide something from the judge, then he would be questioned and cross-examined. Occasionally he would also be asked to repeat something in detail or to repeat things over and over. Autobiography was followed by a long list of questions, prepared by the judge beforehand from investigations and comparative studies of his confessions written at different times or his confessions with the confessions of others, if in any way related. From the afternoon trial, the judge generally hoped to secure not so much more facts about the accused as facts and evidence against other prisoners in other jails who had been associated with the accused. This was called "the horizontal examination" or investigation.

The last item of such trials was the accused's reaction at the time of his arrest and whether he felt the arrest was justified now, after he had been indoctrinated. No charges against the accused would be told during the trial; he was expected to confess them both in his written confessions and orally before the judge. If he made no reference to the accusations against him or his confessions did not correspond with the charges, his trials, no matter how many would be held, would not help any. He was considered as not being frank and would remain in prison or be shifted to some labor camp. As a rule, the afternoon trials led to

no conclusion or sentence, either good or bad, and the accused was sent back to prison with a request or, rather, a friendly order to be patient and examine himself more severely on what he had done in the past that was detrimental to the welfare of the people.

The serious cases were tried at night. Every evening was mental torture to all of us prisoners. When the cell doors were locked and bolted at 8:30 P.M., night trials began and almost every inmate became frightened and nervous. No one knew who would be taken out and tried that night. Anyone to be tried at night was always blindfolded and taken by two guards to a room outside the gate of the jail proper, where usually four or five judges were ready to take their turns to question, examine and cross-examine him. For hours and hours the accused had to stand there blindfolded and bombarded with all sorts of questions.

Whenever the Communists felt it necessary to get confessions from the accused for some purpose, they never hesitated to use threats, beatings with clubs or bamboo sticks, or tortures such as the Tien Hua Chi (literally translated, "Electric Telephone Machine.") This was a simple device consisting of a wooden box in which a battery or two was placed. It was electrically charged and installed, with two cords, the ends of which were attached to the prisoner's two hands or other parts of the body. The one who operated the machine turned the handle of a wheel so as to give the tortured person electric shocks, sometimes continuously and sometimes with breaks, according to the orders of the chief judge. Anyone who had gone through that electric

## MEDITATIONS AND MUSINGS

WE put it as a question simply because so many of these "pulpit phrases" seem so unreal to normal people. There is a note of pious



By Eric Montizambert

hypocrisy in these trite sentences . . . "as though anyone possibly could share the totally sacrificial Divine-Human agony of Him Who bore it for mankind's redemption!" At least, that is how many good folk feel about it.

But, natural though this feeling is, it is mistaken. Those of us who have undergone a constant intimacy with human anguish know that it can be borne once the sufferer realizes that the agony of man may be dedicated to the Christ Who takes all our suffering up into Himself, and offers it upon His Cross. He shares it, because it is also His; a mutual agony the more bearable because its bitter burden is divided. The wonder and the glory of it is, not that we offer ourselves to Him in supplication and adoration, but that He gives His strength to us in response to our will to be one with Him. Such is His Love.

The Passion of our Lord God, offered "once and for all for our Redemption," can and must be shared by us through our self-dedication to the fulfillment of His redeeming purposes. He does not work alone. We are called to be His hands and His feet in the spreading and sustaining of the Gospel by which alone Eternal Life is won. Only thus can "the truth that makes men free" achieve its purpose. This is the beginning and the end of the Faith that we profess.

torture was always ready to confess whatever they desired. This was the most commonly used torture in our jail.

As a rule, night trials lasted from nine o'clock in the evening until three or four in the morning. In no case was a prisoner coming from the night trial happy, but was always sad, quiet, worried, listless, and not infrequently half-dead.

## NOW I CAN TELL

The Story of a Christian Bishop under  
Communist Persecution

by

QUENTIN K. Y. HUANG

*Bishop of the Holy Catholic Church in China*

THE REV. JOHN HEUSS, Rector of Trinity Church, New York says: "If Communism is not stopped dead in its tracks in the next decade, this book may well be the story of all of us who are clergy of the Church in America." \$3.50

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In the beginning of my eighth week in prison (the end of February 1950), trials began to be held in our jail. I had my first trial the same as everybody else. One afternoon my name was called and I was told to go to the living room of the warden's quarters, which had been turned into courtrooms. I was tried by Judge Chien. When I entered his room, Judge Chien, very polite and friendly, even stood up and asked me to take a chair and sit on the side of the desk near the door. As a regular routine, he started the trial by asking me to tell him my autobiography. I told him my story exactly as I had written it, and continuously, without a stop or break to think of what I should say.

At the end of my story, Judge Chien asked me to narrate in detail my education, which he wrote down himself very carefully. It was the same thing I was required to write as a supplement to my written confession.

#### **Ping Ming Daily**

After that, I brought up the charges against me published in the *Ping Ming Daily* on Jan. 5, and requested, with a strong plea, that the members of the Kunming Christian Fellowship be brought in as my prosecutors, with evidence. Then I also asked him, "Will you please tell me the members of that Fellowship? I have heard of the organization. We Christians in Kunming have only one organization, called the Association of Christian Organizations in Kunming, to promote fellowship among ourselves and our united Christian service to others. Our motto is: Agree to Differ; Resolve to Love; Unite to Serve."

Hearing my plea, Judge Chien just smiled without saying a word. After a while he said in a friendly tone, "Don't worry about that. We know something and are still investigating. Now, answer my questions, please."

He opened his file again and picked up a long list of questions, prepared beforehand, which he asked and I answered one by one.

"Is your Church democratic or imperialistic?"

"Some missionaries look to me as if they were not qualified to be Christians. How is it that they have been sent to China as missionaries?"

"What is their real motive in coming to China?"

"Why don't they give equal treatment to the Chinese workers?"

"Do they send reports about China back to their governments?"

"Why don't they respect the Chinese Church leaders?"

(CONTINUED NEXT PAGE)

## **WOMAN'S CORNER**

# **Well-Knit Project**



**W**HEN a woman becomes an "expectant grandmother" she looks forward to new responsibilities, such as baby-sitting. But, of course, she wants to do something for the new baby before it arrives—like making booties or a sweater. Knitting and grandmothers seem to go together—that is, if you know how to knit.

Learning to knit can be as tangled a process as a kitten's play with a ball of yarn.

That's why Mrs. George A. Trowbridge decided there was a real need for a new and different knitting book, one that contained all the directions needed for a complete wardrobe of what the well-dressed baby will wear. She reached this decision after trying to figure out favorite instructions typed or handwritten on well-worn pieces of paper given her by friends. Then, too, a neighboring church group had attained national success by publishing a cook book.

So she, with Mrs. J. S. Disston, Jr., and other Woman's Auxiliary members at St. Paul's Church in Chestnut Hill, a Philadelphia suburb, went to work. Favorite knitting "recipes" were submitted and 62 knitters perfected.

Various women knitted models of each garment so that artists could make drawings to illustrate them. Then they ran into a snarl—not of yarn though.

#### **Misplaced Models**

When the models were returned to the church, they were literally left on the wrong doorstep. Intended for a parishioner, they were left next door by mistake at the home of a Presbyterian Church member. This lady's church was having a fair. She thought the model garments were a "gift from heaven" and toted them off to the fancy work table of her bazaar. The Episcopal ladies think they rescued them all, but whenever a model can't be found, they think of the Presbyterian fair.

It took a year to gather and perfect the directions for the com-

pleted manuscript. It took another year to have it illustrated, hand-lettered and ready for the final business arrangements of an offset printing process. The knitters, artists, handletterers and business men and women were all members of, or in some way connected with, St. Paul's, where Mrs. Trowbridge's husband is rector.

#### **Hard Work Continues**

The only contribution from an "outsider" was the book's introduction written by Emily Kimbrough, noted authoress.

In the third year, 1953, *Knit One* was ready for the public eye but the "hard work" still goes on in the way of distribution, publicity, shipping and book-keeping.

The auxiliary decided that since publication of the book became a parish project, the proceeds should go towards St. Paul's centennial celebration to be held in 1956. In turn, part of the centennial funds are going into a Revolving Fund of the Rt. Rev. Oliver J. Hart, to help struggling missions.

"Two years is a long time," the women of St. Paul's say, "to sustain interest in any volunteer project. Fortunately, within our ranks were those who straightened out our confusions, overcame our delays and gave direction to our irrelevancies . . ."

And they continue, "Our object is not to see how many directions we can include but how few. We're not conformists by nature, nor Philadelphia Tweedists, but we know that the choice of a few perfect models makes the best dressed woman in the world. The woman with her closets bulging 'never has a thing to wear.'"

The book sells for \$2.50. Organizations purchasing five or more copies have an opportunity to raise money on their own. The discount rate is 30 per cent or 75 cents on each copy. (You can find out more about this by writing *Knit One*, 22 E. Chestnut Ave., Phila. 18, Pa.)

By the way, the "expectant grandmother" has now had her "expectations" fulfilled five times.





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"Don't you feel that you are obliged to take orders from those who have been giving you funds for our work?"

"Is it necessary to have so many denominations with you Protestants?"

"Is it possible to organize all the denominations into one Church? If so, how?"

"Can you get along without foreign missionaries or funds from abroad?"

"What do you think of the missionaries of your Church (giving me their names in Chinese)?"

"What do you think of the missionaries of other denominations giving me also seven or eight names in Chinese?"

"Have the Rev. Messrs. Liu and Kong done anything harmful to the people in the past?"

"What is your special connection with Dr. Brown?"

Hearing these questions, I was totally surprised and amazed at his knowledge of the Churches and their leaders in Kunming, so I said to him, "You really know much more about the churches in Kunming than I do, for instance, some names of the foreign missionaries of other denominations that I don't know at all."

Putting down his pencil on the desk, he looked at me and smiled, saying, "That is no wonder; you haven't been here very long."

To my answers his reactions varied a great deal—surprise, agreement, disapproval. For instance, my explanation of the questions, "Why don't foreign missionaries speak well of you?" and "Don't you feel that you are obliged to take orders from those who have been giving funds for your work?" stirred up a little

surprise in him as I answered, "It is not surprising that they don't like me. This is partly due to jealousy; partly due to their loyalty to the society which has sent them over instead of to the Church in China; partly due to their desire to make the hospital (the Hueitien Hospital of the Holy Catholic Church in China) an independent institution instead of a means of evangelism; partly due to our differences in opinion, policy, and method, and largely due to the fact that I have been fighting hard for equality between foreign missionaries and native workers. To those who have been giving us funds for the work, I am grateful indeed, but only in behalf of the diocese. Personally, I don't feel I am obliged in any way at all, because they give funds for the work, not for myself. On the other hand, the donors should feel grateful to God for their blessings and the privilege of being able to give, and to us who are actually doing the work, in a sense, for them. What is right, I do; what is wrong, I don't do. I pay no attention to them no matter what they say behind my back or what pressure they try to bring to bear on me. I am *not* their 'yes man' or 'running dog'."

#### Agree to Differ

Of my answer to his question, "Is it possible to organize all the denominations into one Church?" he showed an enormous amount of disapproval and impatience when I explained, "What we need is unity, not uniformity. Variety is the spice of life! We human beings are brought up with different backgrounds, different environments, different degrees of education, and so on. We cannot put all beings into one mold, expecting them to be in the same shape and take the same form. This is what we have been trying to do by means of the Association of Christian Organizations in Kunming. Whatever we do among Christians of various denominations is guided by the principle: 'agree to differ, resolve to love, and unite to serve.'"

Before I finished answering all of his questions, two hours and a half passed. Judge Chien, after looking at his watch, said, "I have one more trial to conduct this afternoon. We know your case pretty well. Don't worry! The new regime is always just. Be patient! We need some more investigation; in a few days you will be all right!" He got up from his chair and escorted me to the door.

His knowledge of the Churches was a great surprise to me. For the

(CONTINUED NEXT PAGE)

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sake of curiosity, I tried to find out who Judge Chien was. Soon, from two fellow prisoners, both natives of Kunming, I learned that he was a native of Hopeh and had been in Kunming for years working as an underground agent of the Communist Party. His assignment was to investigate and record the tendencies, utterances, and everything possible about the leading educators, missionaries, and Church workers in Kunming. Indeed, he knew his stuff—well done, a faithful worker of his party!

Based on these few words of comfort from Judge Chien, "In a few days you will be all right," my spirit was high again, expecting my resto-

ration to freedom at any moment. Unconsciously I was smiling and singing! But hours and days went by and nothing happened. Recalling the repeated brutal treatment of some of our fellow prisoners—beatings, leg chains, and tortures at night, whole friendliness and courtesy were shown in the daytime—and remembering those sweet "promissory notes" to us all which were never "cashed," I began to feel skeptical. Soon I became downhearted again; my hopes of release faded away! Truly indeed, the real Communists "come to you in sheep's clothing, but inwardly they are ravaging wolves." Beware!

CONCLUSION NEXT ISSUE

## CONVERSATION BETWEEN TRAINS

(CONTINUED FROM PAGE 22)

Barth, "should never blindly follow a party-line. He should retain his independence." In 1933, when he was still teaching at Bonn, he attacked the Nazi-sponsored Church movement, the so-called German Christians. "It would be better for the Church to return to the catacombs than make the slightest concession to those infamous neo-German doctrines." A year later Hitler suspended him from his post. Thereupon Basel invited her famous native son to join her university where he has taught ever since.

During World War II Barth frequently embarrassed the Swiss government in its policy of neutrality by freely expressing his opinion of the Hitler regime. At the age of 54 he volunteered for the Swiss army, and for many months he stood guard over Army storage rooms as a simple private. Today he loves to tell stories about his Army experience. One runs as follows: A fellow private asked him: "Karl don't you find it embarrassing to have the same name as the famous professor Barth? What do you do about being taken for him?" Replied Barth: "I'm afraid I can't help it."

Recently Barth has again not hesitated to take an "up-stream" attitude in the cold war against Communism. He believes that the dangers of Communism are universally understood anyway and that the Church should preach the Gospel and leave the political and ideological warfare to other adequate media, even if it be "sorely tempted" to assume the leadership in the crusade against the godless. (Nazism, he thinks, had far more sympathies than Communism among the classes of property and education).

Barth is a singularly happy and uninhibited human being with a worldly wisdom and a sense of humor all his own. He chain-smokes a pipe and occasionally will switch to the equivalent of the old American ten cent cigar, called a "Stumpfen" in Swiss dialect. Barth and his pipe are so inseparable that it has become a standard joke among European theologians to say that as a man believes so he smokes. Barthians smoke pipes, liberals cigarettes, orthodox cigars, while pietists don't smoke at all. Like other well-adjusted human beings Barth is completely able to relax. He does so by reading detective thrillers and going to gangster movies or by playing records of his beloved Mozart whom he prefers to any other composer. "Mozart's music," says Barth, "is like food and drink; it liberates the soul by its vigor and wisdom."

Barth's main interest and work today centers on his great *Dogmatics*. He is currently writing and lecturing on volume II. Ten volumes have already been published. It takes him about three semesters to finish one volume and prepare it for the printer. He uses his latest notes for his lectures. He implements and clarifies them after having discussed them with his students. Though Barth's name is familiar to both Protestant and Roman Catholic scholars as one of the most famous and influential theological thinkers, only a few theologians in Anglo-Saxon countries have actually read the weighty volumes of his *Dogmatics* or are familiar with Barth's current line of thought. He is still remembered mainly as the author of *Epistle to the Romans* whose fiery attack was aimed at the comfortable Christianity of the nineteenth and early twentieth centuries and who rediscovered the



great Reformers for the disillusioned generation of World War I.

## In American Theology

There can be no doubt that, among contemporary Protestant theological systems, Karl Barth's is the most Christocentric. He has ventured to unmask all the idols of his time, such as "experience," "progress" and "history," and to reestablish God's absolute, sovereign transcendence, and he has built the huge structure of his dogmatics around a Christological center. Primitive Christianity and the Church of the Apostles are far more important features of Barth's theology today than the teaching of both Calvin and Luther. "The Kingdom of God," says Barth, "has already happened with the resurrection of Christ. We are living under the kingdom whether we know it or not, and the grace to save us has already been supplied. We have only to accept it."

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Barth is fairly sceptical as regards the Protestant churches in America which in his eyes are "theologically adolescent." He is equally unconvinced of the prospects of the Protestant ecumenical movement, which he considers too much influenced by American thought. He feels that it leaves little room to the discussion of different brands of theology.

"The English language is undoubtedly a sacred language of the ecumenical movement—pretty much in the same way as Latin is the holy language of the Roman Catholic Church. Anyone is badly off if he is not able to read, understand and in a pinch speak at least a little English. It is inexcusable that in my youth I did not suspect this at all, and that at that time I neglected to acquire a knowledge of this universal and future language of the Church." And he adds with a twinkle in his eye and his tongue in his cheek: "Am I deceived when I have the impression that I exist in the phantasy of far too many—even of the best men—mainly only in the form of certain pictures hastily accepted and then copied endlessly? . . . For me creation is not existent! By me culture and civilization are damned! With me ethics is impossible! According to me the Church is Noah's ark on Mount Ararat! Her task consists in preaching an other-worldly Biblicism with a faint flavor of nihilism! Should I weep or laugh? Is this the only way in which I am known in the English-speaking theological world in spite of all the translations that have appeared so far? How does one read, how does one really study there, even if the possibilities for study were offered through the existence of translations?"

"After all I do not expect any one to agree with me. But since it now happens that there are those who have so much to say about me . . . I might expect that they had first informed themselves about me calmly and in some measure completely. Will the hasty theological journalism be renounced and will the hope be fulfilled that then there will result a meeting of minds and a lively exchange of ideas within the framework of the ecumenical movements?"

I have quoted Barth's opinion on American theology at some length, even though he certainly exaggerates. But he is right on one point: Americans know his name and they have heard about his fame and his political "neutralism," but they have as yet little knowledge of his really deep and original theological thought and his admirable personality and courage. END

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**CANTLER, JAMES E.,** May 27, at St. Paul's Church, Baltimore, Md., by the Rt. Rev. Noble C. Powell, bishop of Maryland.

**CROSBY, JON C., JR.,** May 27, at St. Paul's Church, Baltimore, Md., by the Rt. Rev. Noble C. Powell, bishop of Maryland.

**DOUGLASS, JAMES HERFORD,** May 6, at St. Matthew's Church, Houma, La., by the Rt. Rev. Iveson B. Noland, suffragan bishop of Louisiana.

**DUNCAN, RICHARD B.,** May 29, at St. Simon's Church, Buffalo, N. Y., by the Rt. Rev. Lauriston L. Scaife, bishop of Western New York.

**EDWARDS, OTIS C., JR.,** April 28, at Trinity Church, Baton Rouge, La., by the Rt. Rev. Girault M. Jones, bishop of Louisiana.

**FRANKLIN, FREDERICK ERNEST,** at Old St. Anna's Church, New Orleans, by the Rt. Rev. Iveson B. Noland, suffragan bishop of Louisiana.

**GOODFELLOW, FORREST E.,** June 11, at St. Mark's Church, Sidney, Ohio, by the Rt. Rev. Nelson M. Burroughs, bishop of Ohio.

**GREEN, ALLEN J.,** May 23, at Monumental Church, Richmond, by the Rt. Rev. Frederick D. Goodwin, bishop of Virginia.

**JOHNSON, R. CHANNING,** May 7, at St. James' Church, Batavia, by the Rt. Rev. Lauriston L. Scaife, bishop of Western New York.

**KRYDER, EDWARD H.,** May 8, at St. John's Church, Wilson, by the Rt. Rev. Lauriston L. Scaife, bishop of Western New York.

**LOOP, CARLOS A.,** at Emmanuel Church, Powhatan, by the Rt. Rev. George P. Dunn, bishop of Southern Virginia.

**MERRILL, ALAN CLEVELAND,** April 24, at Cathedral of the Incarnation, Garden City, L. I., N. Y., by the Rt. Rev. James P. DeWolfe, bishop of Long Island.

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**ROSS, VICTOR S., JR.,** May 31, at St. James' Church, Mt. Airy, by the Rt. Rev. Noble C. Powell, bishop of Maryland.

**SEITZ, KENNETH L.,** May 14, at Calvary Church, Williamsville, by the Rt. Rev. Lauriston L. Scaife, bishop of Western New York.

**SIMON, IRWIN LOUIS,** May 1, at Cathedral of the Incarnation, Garden City, L. I., N. Y., by the Rt. Rev. James P. DeWolfe, bishop of Long Island.

**WALKER, WILLIAM T.,** June 9, at Christ Church Cathedral, Hartford, by the Rt. Rev. Walter H. Gray, bishop of Connecticut, assisted by the Rt. Rev. Robert M. Hatch, suffragan bishop.

**WHITEFORD, JOHN R.,** May 15, at Trinity Church, Warsaw, by the Rt. Rev. Lauriston L. Scaife, bishop of Western New York.

**YOUNGMANN, WILLING J.,** May 24, at Church of the Epiphany, Niagara Falls, by the Rt. Rev. Lauriston L. Scaife, bishop of Western New York.

### Transitions

**BERRY, ANDREW W.,** to University of Kansas as Episcopal chaplain to students.

**BROCK, POPE F.,** assistant, St. Mark's Church, Candor, N. Y., to St. Thomas' Church, Garrison Forest, Owings Mills, Md., as assistant.

**DU TEIL, CLAUDE F.,** vicar, St. Stephen's Church in-the-Fields, Wahiawa, Oahu, Hawaii, to Church of the Good Shepherd, Wailuku, Maui, Hawaii, as rector and Archdeacon of the Island of Maui.

**EBY, J. MURRAY,** to St. James' Church, Jamaica, L. I., N. Y., as priest-in-charge.

**GRISWOLD, CHARLES H.,** priest-in-charge, Holy Trinity, Essex, Baltimore, Md., to St. Mary's Church, Emmorton, as rector.

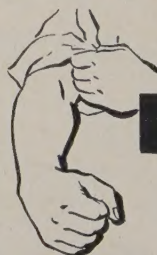
**MAURER, J. DEAN,** assistant, St. James' Church, Wichita, Kan., to Church of Our Merciful Saviour, Kaufman, and St. Timothy's, Seagoville, Tex., as vicar.

**TOOLEY, FIELD,** to St. James' Church, West Somerville, Mass., as rector.

**TRELEAVE, RICHARD M., JR.,** dean, St. Andrew's Cathedral, Honolulu, to St. Andrew's Church, Wilmington, Del., as rector.

**WILSON, WILLARD G., JR.,** rector, St. Paul's Church, Trappe, Md., to St. James' Church, West-ernport, Md., as rector.

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HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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Rev. George Lyon Pratt, r  
Rev. Frederick K. Belton, asst.  
Sun 8 HC, 9:15 Family Eu & Ser, 11 MP & Ser;  
Wed 7 & 10 HC

## DENVER, COL.

**T. JOHN'S CATHEDRAL**  
Denver, Colorado  
Sun 7:30, 8:15, 9:30 & 11. Recitals 4:30 2nd &  
3rd Sundays. Wkdays HC Wed 7:15, Thurs 10:30,  
12 HC 10:30

## WASHINGTON, D. C.

**WASHINGTON CATHEDRAL**  
Mount Saint Alban  
The Rt. Rev. Angus Dun, Bishop  
The Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4; Wkdays  
HC 7:30; int 12; Ev 4. Open Daily 7 to 6

## CHURCH OF THE ASCENSION & ST. AGNES

215 Massachusetts Ave., N.W.  
Rev. James Murchison Duncan, r  
Sun HC 7:30, 9:30, 11; Daily HC 7; Sat C 4 to 5,  
3:30 to 8:30  
When in Washington visit this historic Anglo-  
Catholic Parish.

## MIAMI, FLA.

**T. STEPHEN'S—3439 Main Hwy.**  
Rev. W. O. Hanner & W. J. Brunninga  
Sun 7, 8 & 10; HC Daily; C Sat 5-6, 7-8

## ATLANTA, GA.

**OUR SAVIOUR** 1068 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7, Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

## BALTIMORE, MD.

**THE CHURCH OF ST. MICHAEL & ALL ANGELS**  
10th and St. Paul Sts. Rev. D. F. Fenn, D.D., r  
Rev. P. E. Leatherbury, c Rev. H. P. Starr, c  
Sun Services 7:30, 9:30 and 11, also daily  
An outstanding choir of boys and men.

## BOSTON, MASS.

**ALL SAINTS' (Ashmont Station) Dorchester**  
Rev. Sewall Emerson, r  
Sun 7:30; 9 (sung) 11 (low), Daily Eu 7, C Sat  
5-6.

## MARBLEHEAD, MASS.

**T. MICHAEL'S** ... built in 1714  
Rev. David W. Norton Jr, r  
Sun 8 HC; 11 HC 1st & 3rd Sun; MP 2nd & 4th

## SAINT LOUIS, MO.

**CHURCH OF ST. MICHAEL & ST. GEORGE**  
The Rev. J. Francis Sant, r  
The Rev. William Baxter, Minister of Ed.  
Sun 8, 9:30, 11. High School 4, Canterbury Club  
:15

## DEER LODGE, MONTANA

**ST. JAMES' CHURCH** REV. ROBERT C. RUSACK  
*Between Yellowstone and Glacier Parks*  
Sun 8 & 11; Daily MP 8, EP 6; Wed HC 7:30;  
Thurs & HD HC 10. Others as announced.

## NEW YORK CITY

**NEW YORK CATHEDRAL**  
(St. John the Divine) 112th and Amsterdam  
Sun HC 7, 8, 9, 10, 11; Cho MP 10:30; Ev 4; Ser  
11, 4. Wkdays HC 7:30 (also 10 Wed, and Cho HC  
8:45 HD); MP 8:30; Ev 5:30  
The daily offices are choral exc. Mon.

**CALVARY** Rev. G. Clare Blackhurst, r  
4th Avenue & 21st Street  
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Ev Mon to Sat 6

**GRACE CHURCH** Rev. Louis W. Pitt, D.D., r  
Broadway at Tenth St.  
Sun 9 HC, 11 MP, Thurs 11:45 HC

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Avenue at 90th Street  
Sun HC 7:30 & 9:00, Morning Service and Ser 11;  
Thurs & HD HC 12; Wed Healing Service 12  
Daily: MP 9, EP 5:30

**CHURCH OF THE HOLY TRINITY**  
316 E. 88th St. Rev. James A. Paul, D.D., r  
Sun 8 HC, Ch S 9:30; Morning Service & Ser 11,  
EP & addr 5

**ST. BARTHOLOMEW'S** Rev. A. P. Stokes, Jr.  
Park Ave. at 51st St.  
Sun HC 8, 9:30; MP 11 (HC 1st Sun) Wkdays HC  
Tue 10:30, Wed & HD 8, Thurs 12:10; EP 6 Daily

**ST. IGNATIUS'** 87th St. & West End Ave.  
one block West of Broadway  
Rev. W. F. Penny Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. JAMES' CHURCH** Madison Ave. at 71st St.  
Rev. Arthur L. Kinsolving, D.D., r  
Rev. W. J. Chase  
Sun 8 HC; 11 MP, Ser; HC Wed 7:45, Thurs 12

**ST. MARY THE VIRGIN.** Rev. Grieg Taber, D.D., r  
46th St. between 6th & 7th Aves.  
Sun Masses: 8, 9, 11 (High); Daily 7, 8, 9:30  
(Wed) 12:10 (Fri); C Thu 4:30-5:30; Fri 12-1;  
Sat 2-3, 4-5, 7:30-8:30.

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

**ST. THOMAS** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St., north of Radio City  
Sun HC 8, 9, 11, 1st & 3rd S. MP 2nd, 4th, 5th S;  
Daily HC 8:30; Thurs 11.  
*Noted for great reredos and windows. Boy  
choir on vacation.*

**TRANSFIGURATION** Rev. Randolph Ray, D.D., r  
Little Church Around the Corner 1 E. 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

## ROCHESTER, N. Y.

**ST. PAUL'S CHURCH** Rev. George L. Cadigan  
East Avenue and Vick Park B.,  
Sun Services 8, 9:30, 11; Fridays 7

## NEW YORK CITY

**THE PARISH OF TRINITY CHURCH**  
Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Middy Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;  
C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Joseph S. Minnis, D.D., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr. v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. William Wendt, p-in-c  
Sun 8, 10, 8:30; Weekdays 8, 5:30

## UTICA, N. Y.

**GRACE** The Rev. Stanley P. Gasek, r  
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;  
MP & HC Wed, Thurs, Fri & HD: Healing Fri 12:30

## CHARLOTTE, N. C.

**ST. PETER'S CHURCH** North Tryon at Seventh St.  
Summer Schedule  
Sun HC 8; MP & Ser 11. Wed HC 10:30. Fri 7:30

## MOREHEAD CITY, N. C.

**ST. ANDREW'S** Rev. E. Guthrie Brown, r  
2007 Arendell St. On U. S. Highway No. 70  
Sun Ch S 9:30, MP & Ser 11 (HC 1st Sun),  
HD HC 11. Air Conditioned.

## COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., r  
Rev. A. Freeman Traverser, asst.  
Sun 8, 11, Evening, Weekday. Special Services as  
announced

## MEMPHIS, TENN.

**CALVARY CHURCH** 102 N. Second (Downtown)  
Donald Henning, D.D., L.H.D., r  
David Watts, B.D., asst.  
Sun 7:30, 9:30, 11. Daily HC 7:30

## DENISON, TEXAS

**ST. LUKE'S CHURCH** 427 West Woodward St.  
Rev. David A. Jones, B.D., r  
Summer schedule Sun MP 7:30; Holy Eu 7:45;  
Cho Eu & Ser 9:30. Nursery and Church School  
classes through 4th grade daily as usual.

## RICHMOND, VA.

**ST. LUKE'S**—on Routes 1 and 301  
Sun Masses 7:30, 11; MP & Ch S 9:30; Daily  
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

**ST. PAUL'S**—across from the Capitol  
Rev. Robert R. Brown, r  
Rev. W. Holt Souder, assoc.  
Sun Services 8, 11, also Wed 8



# Your Church

## "COFFEE HOUR"

How to keep this important fellowship hour  
going, in spite of today's high coffee costs!

Serving coffee at after-church services and other parish get-togethers is a widely enjoyed custom. But with coffee prices so high they're front-page news, many churches have had to call a halt on the coffee-serving practice.

Nescafe' Instant Coffee, however, has solved the problem for many churches in a highly satisfactory way. For Nescafe' is 100% pure coffee, *guaranteed* to give better flavor than ground coffee, cup after cup. And it's far more economical than the ordinary ground kind.

You'll find cup for cup, the 6-ounce jar of Nescafe' saves you at least one dollar over canned ground coffee. In addition, there's no

waste with Nescafe'—no coffee thrown out with the grounds. There's no fuss or bother in making, either. Just add boiling water . . . Nescafe' Coffee is perfect every time!

For large groups—at church or for your family—it's a good idea to make Nescafe' in a Silex or similar coffee maker. Simply put one teaspoonful of Nescafe' into a coffee maker for each cup of coffee desired. Then add a cup of boiling water for each spoonful of Nescafe'. Stir gently. Cover so the coffee "draws" for a moment, and either serve immediately or keep warm over a very low flame until needed.



Discover how delicious Nescafe' is . . . how convenient and thrifty. Serve it at your church coffee hours and at home, too. Enjoy rich, real coffee with no worry about coffee prices!

